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# ZION'S HERALD.

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OUR GRIFFIN GROVES.

Through the cypress forests borne  
On the Oklahoma's wing,  
Through many a mazy turn,  
Wind we to the silver spring.  
There, beneath overhanging keel,  
Hues with many a rainbow dye,  
Sparkling gems their lights reveal  
To our semi-tropic sky.

Southward, upward, thence our course  
Seeks where golden morning breaks  
On our Okla's mystic source,  
In the land of silver lakes.  
There our Griffin Groves are seen,  
Ripening in the torrid ray;  
Golden groves in glossy green,  
Orange groves of Florida!

Griffin! On thy glassy deep,  
Through thy soft ideal air,  
Sweeps our boat as wild-ducks sweep,  
Onward to our pathways bear.  
Mark, as up the azure hue,  
High the silver cloudlet soars,  
Swift recedes the dome of blue,  
Swiftly wane the emerald shores.

When the coming summer's star  
Sleeps, in solitude and dreams,  
O thy bosom, we afar  
Court the north-star's glacial beams.  
O'er that northern home, when lowers  
Autumn's sky, how fondly roves  
Memory o'er our Griffin Groves.

\* Lake Griffin, the source of the celebrated Oklahoma river, is the most beautiful of a circle of lakes in Central Florida. Its shore is lined with a range of natural orange groves, near two miles in length, productive, perhaps, the most productive in the state. Here we find the Silver spring, remarkable for its transparency and brilliant hues, and supposed to have been the origin of Ponce de Leon's myth of "the fountain of youth." The above lines commemorate a journey up the river in 1874.

D. D. W.

THE PLYMOUTH BRETHREN.

BY REV. DANIEL STEELE, D. D.

SECOND PAPER.

According to these teachers, the first act of faith is the occasion on which the Holy Spirit eternally incorporates the believer into the risen and glorified body of Jesus Christ. Since He will never cut off a finger or toe, or any other part of Himself, it follows that every believer once incorporated into Christ is absolutely sure of ultimate salvation. The certainty is forever beyond contingencies. No act of sin, even murder, can remove us from our standing in Christ. Sin may obstruct communion, and leave the soul in sadness and darkness for a season; but since, as Shakespeare says, "All is well that ends well," sin in a believer is well since it ends in eternal life. The proof of this doctrine is the oft-recurring words "in Christ" literally interpreted; also Eph. v. 30: "For we are members of His body." The clause, "of His flesh, and of His bones," which is rejected by Alford as spurious, is strongly emphasized as a proof of a literal incorporation into the person of Christ. A little attention to the context will show that literal embodiment in Christ cannot be meant without implying the actual incorporation of the husband and wife in "one flesh." Another favorite proof-text is Eph. ii. 6, which is understood as teaching that all believers are, in their judicial standing, literally "sitting together in heavenly places in Christ Jesus."

It may be safely said that the Plymouth Brethren find their basis in a literalizing of figures, ingenious allegorizing of facts, and a straining of types. The best specimens of typology run wild, are found in the Plymouth commentaries. For instance: In order to prove that it was not the mission of the Comforter to sanctify the pentecostal Church and to destroy sin in the hearts of full believers, this is the line of argument which is thought to be unanswerable: Leaven always stands for sin. In Lev. xxii, 16, 17, is the command to put leaven into the bread for Pentecost. Therefore there was sin in the pentecostal Church after it was

filled with the Holy Spirit, whose office is not to cleanse believers from all sin, but to incorporate them into Christ up in the sky. This is the argument of their greatest annotator, M'Intosh, whose exegetical skill and spiritual insight are by some of the brethren attributed to an inspiration almost plenary. Says another writer, J. R. C: "We know that Moses in the law spoke of Christ. These ancient enactments were shadows, in many, if not in all, cases, of good things to come." Then from the Mosaic requirement that "the man who hath taken a wife" shall not go out to war, but shall be at home one year to cheer his wife, he gravely argues that this signifies that Christ will not go forth to battle until He has remained with the saints a certain period at home in a kind of honeymoon. Here is a specimen of Major Whittle's typology, whose doctrines are all drawn from the Plymouth Brethren: First, he assumes, without a particle of proof, that the ark is a type of Christ. Secondly, all who went into the ark in the old world came out in the new; none died, none were lost. Hence all who are once in Christ will be infallibly saved! Admit the premises, and the demonstration is irresistible.

These teachers have a special hostility to the Wesleyan doctrine of Christian perfection, against which they oppose perfection in Christ. They are very shy of the term "perfect love," since this, as used by St. John, evidently refers to our love to God: "Hence is our love made perfect." This is not God's love to us, as some say, "for," says Alford, "this is forbidden by the whole context." Inward personal holiness is denied as ministering to pride, while a constant declaration of inward vileness, and of a fictitious purity, by the imputation of Christ's purity, is supposed to conduct to our humility and Christ's exaltation.

The Plymouth idea of entire sanctification is exceedingly complex and contradictory. First, in our standing we are as holy as Christ; secondly, in our flesh we are perfectly vile, the old man being incapable of improvement; thirdly, the new man is perfectly pure, being a new creature by the Spirit, and hence not needing sanctification. This statement is highly suggestive of the celebrated kettle pie: —

1. Our client never borrowed the kettle; 2. It was cracked when he borrowed it; 3. It was whole when he returned it.

But, nevertheless, there is an exhortation to practical holiness in most of the writings of the Brethren, on this wise: "Be holy down here because ye are holy up there" (in Christ). "Strive to make your state correspond with your standing." Yet this motive to Christian purity is neutralized by the assurance that the believer's standing in Christ is eternal anyhow, just as the exhortation to sinners to repentance by a Universalist is a motive of no force since ultimate salvation is certain. Says M'Intosh: "God will never reverse His decision as to what His people are as to standing." "Israel's blessedness and security are made to depend, not on *themselves*, but on the faithfulness of Jehovah." "We must never measure the standing by the state, but always the state by the standing. To lower the standing because of the state, is to give the death-blow to all progress in practical Christianity." That is to say, the fruit must always be judged by the tree; to judge the tree by the fruit is to give the death-blow to practical pietology!

The opening verse of 2 Cor. xii, speaks of visions and revelations of the Lord; the closing verse condemns uncleanness and fornication and lasciviousness not repeated of: "In the former," says M'Intosh, "we have the positive standing of the Christian; in the latter, the possible state into which he may fall if not watchful." Yet he keeps his Christly standing amid all his awfully wallowings! This is Plymouth Brethrenism in a nutshell. Here is another: "In John xiii, the Lord Jesus looks at His disciples, and pronounces them 'clean' everywhilst; 'although in a few hours one of them was to curse and swear that he did not know Him. So vast is the difference between what we are in ourselves and what we are in Christ — between our positive standing and our possible state." (Notes on Leviticus.)

These theologians make a nice distinction between *conscience* of sin and *consciousness* of sins, where neither the Bible nor moral science affords the least ground for this distinction. "The former," say they, "is guilt; the latter is the normal experience of all believers. They ever feel the motions of sin within their hearts." Whereas conscience is nothing more than consciousness when the question of right or wrong is before the mind.

Here is another distinction vital to the Plymouth system: "It is of the utmost importance that we accurately distinguish between sin in the flesh and sin on the conscience. If we confound these two, our souls must, necessarily,

be unbinged, and our worship marred." Then follows the Scriptural distinction in 1 John 1, 8-10: "If we say that we have no sin (*in us*), we deceive ourselves, and the truth is not in us." In the next verse we find the sin on us — "the blood of Jesus Christ cleanseth us from all sin." What becomes of the sin in us when all sin is cleansed, the writer does not dare to say; but he does say that, "Here the distinction between sin in us and sin on us, is fully brought out and established."

It is so "fully brought out" that it took 1,800 years for Bible readers to discover it, and then only through Plymouth eye-glasses! From Augustine to Darby this has been a standing proof-text against entire sanctification, which is as plainly taught in the passage as the sun in the heavens. Let any candid mind read the context, and he will see that the clause, "If we say we have no sin," means, if any unregenerate man denies that he has any sin which needs the atonement, or that he has ever sinned, as it is in verse ten, he deceives himself. No writer would so stultify himself as to say that he who is cleansed from all sin in the seventh verse, is a dupe and a liar in the eighth verse, if he testifies to the all-cleansing blood. John must be written down as utterly self-contradictory to say that he is born of God sinless not, and then brand with deception and falsehood the man who should profess that by grace he was kept from sin. Yet this passage wrenched from its context is the proof constantly reiterated, that there is no salvation from sin in this life. The absurdity of this text as a proof of indwelling sin, as the highest attainable state of the Christian, and of self-deception on the part of the person who professes entire inward cleansing, is akin to that of advertising a complete cure of cancers, and then branding as false every testimony to such a cure.

Another text constantly urged by them in utter disregard of the context is Gal. v, 17, which, by that fallacy in logic called "begging the question," they assume to be descriptive of the most perfect specimen of the Spirit's work in a human soul, whereas St. Paul is writing to a backsliding Church. "I marvel," says he, as translated by Dean Alford, "that ye are so soon removed from Him that called you in the grace of Christ, unto a different Gospel." Again: "Are ye so foolish? Having begun in the Spirit, are ye now being made perfect in the flesh?" Foster was not given to humor, but he did occasionally say a witty thing. Some one spoke of Alexander, Czar of Russia, one day, saying that he thought the Emperor must be a very good man." Foster, with great gravity of tone, but with a significant glance, replied, "Yes, sir, a very good man — very devout; no doubt he said grace before he swallowed Poland!"

His appreciation of the value of time was often very strongly expressed. When shown a piece of fancy work on which much time had been spent, and in which red was the predominant color, he said, "It is red with the blood of murdered time." In writing to a friend his reasons for not wishing to fix his residence in a city, he said, "It was a thing to the last degree undesirable," because of exposure to "the plague" of frequent calls from people who happened to be there. "These polite persons," he wrote, "would have thought it wrong — oh, very wrong indeed! — to come to your house and be sick." Foster was not given to such a censure as this.

[To be continued.]

SOME PECULIARITIES OF JOHN FOSTER.

BY REV. DANIEL WISE, D. D.

BY REV. DANIEL STEELE, D. D.

As a thinker, John Foster, the Baptist preacher and essayist, had few equals and scarcely a contemporary superior. He has been described, perhaps not inaptly, as the "Platonic Socrates without his truly Hellenic faculty and passion for mere logical disquisition." But though confessedly a great man, he was not a popular preacher. The thoughtful, vigorous-minded few esteemed his preaching highly; to the unreflecting many he was without attraction. Two aged women, after hearing him one day, expressed their impressions freely while going home. One said, "That man is a perfect fool;" the other, "I should like to hear that good man all the winter." These contrasted judgments symbolized, rather strongly perhaps, the opinion of Foster's hearers.

Speaking of Jeremy Taylor to a friend, Foster said: "Jeremy took his figures from all quarters alike — from paradise and the kennel." Foster had the same habit, only he was never coarse or vulgar. His genius was too lofty, too observant of good taste, to fit his ideas with slang phrases or indecent allusions. He never disgusted men with taste or vulgarisms of the street and bar-room.

Foster's preaching was highly illustrative and imaginative, but his ideas were often recondite, his modes of thought highly original and uncommon. It required activity of mind in the hearer in order to the appreciation of his discourses. For that reason he failed to charm the popular ear. Most people go to church to listen, not to think. To lazy, stupid minds Foster was incomprehensible. "I don't know what he has been driving at all this afternoon, unless to set riddles," was the criticism of one such hearer; and he, by the way, was "the oracle of his little circle."

Foster's sympathy with nature was so excessively delicate that few could understand it. "I've seen a fearful

sight to-day; I've seen a buttercup, he would sometimes exclaim with solemnity after returning from a walk in spring. Who besides Foster ever saw anything fearful in a buttercup? To him, however, it was fearful because it was the symbol of the "far advance of the season."

This intensely vivid perception of the association of objects with ideas, led him to abstain from plucking a flower. He could not bear to be the cause of its premature decay. From the same source came his abhorrence "of spiders of butchers, and his refusal, when a youth, to sit on a stool which had belonged to a man who died in a sudden and strange way, and whose ghost was said to have appeared in a barn near his house." With such singular idiosyncrasies, who wonders that he was not generally understood?

His practical application of the principles of justice and benevolence to the purchase of articles for personal use, was both curious and remarkable. Having purchased a lithograph, one day, he thought, after leaving the store, that he had bought it too cheaply. Re-tracing his steps he gave the seller an additional shilling. No wonder the dealer remarked, "It isn't often we meet with persons who do that, sir." But he acted conscientiously in all such matters. When buying small wares at his door, he would examine the article, note its ingenuities and ornaments, and then say to his good wife, "Oh, give them a few pence more! See, there's a great deal of work in it; it must have taken some time to make."

Foster was not given to humor, but he did occasionally say a witty thing. Some one spoke of Alexander, Czar of Russia, one day, saying that he thought the Emperor must be a very good man." Foster, with great gravity of tone, but with a significant glance, replied, "Yes, sir, a very good man — very devout; no doubt he said grace before he swallowed Poland!"

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[To be continued.]

truth and excellence, and through the labors of sincere and pious advocates under the presiding care of its great Author." Church institutions built on this principle are as safe as necessary; for while it admits of Church government, it forbids sacerdotalism and hierarchies — those fell curses of the Church of the living God.

SUMMER NOVELS.

BY MR. E. A. WILKIE.

For the complete appreciation of a book a favorable mood and season are required, and probably no books are more dependent on these circumstances than novels. There are novels for laughter and tears, for winter and summer, and of the latter there is a great and apparently ever-increasing number.

They flutter out in the hot weather thick as insects born of the heat, gorging in red, purple and gold, but die like the insects at the first touch of frost. If they chance to survive the opening cold, they are pretty sure to be buried under the snow. Next summer one knows not where to find them, or, if preserved, they are dry and juicy as apples kept through the winter. Companions of the rose in all except its resurrection, they need for their existence the warmed breezes, the play of light and shade, the rippling music of bird and stream, and all the life, the joy of summer. When the wind, no longer blown over gardens of roses, whistles shrill round the dwelling and wrestles with the Titan arms of the oak, they lie dead and forgotten. To secure for them, while they last, the utmost popularity, their authors should take into strict account the surroundings and accompaniments of summer. The character of the season indicates what should be the character of the novel.

It is of the extredest importance to the success of a summer novel that its specific gravity be not very great. In summer we throw off the bundles we have worn against the cold, and are indisposed to be weighed down by anything, even by our reading. One doesn't feel like tackling Edwards on the Will, or Pridgeaux's Connexion, when out of doors every twig is quivering under the burden of restless birds. If you are forced to follow a line of argument when you would like every now and then to look out of the window and speculate on the probable arrival of last year's robin, to take possession of its nest on the large elm, the robin will undoubtedly interfere with your reading. To be really attractive the novel must be light, with delicate sentiment and quaint fancies. Hard thought is for winter, when you can sit around the fire and feel your intellect grow sharper under the sense of time and patience by such polite bores, who wish the language softened?

Foster's vacillation on theological questions, considering the real greatness of his mind, is not the least of his peculiarities. Trained in the school of Calvinism, his mind, seeking sea-room, wandered during the early years of his ministry into a region of doubt. Said he, "I am in doubt between the orthodox and Arian doctrines, not without some inclination to the latter." He also "discarded the doctrine of eternal punishments." While fighting this battle between conflicting theologies, he sought and found admission to the pulpit of a General Baptist Church, that he might have "the candor and scope" he desired while thus unsettled in his opinions. It was not until he reached his thirtieth year, that he finally returned to the Calvinistic creed, though with some mental reservations respecting the doctrine of the Trinity. That such a man, after once cutting adrift from the unreasonable dogmas of ultra-Calvinism, should again return to them, is a fact for which one cannot easily account. But Foster was *sur generis*, and cannot be measured by common rules.

Foster was very radical in his views of ecclesiasticism. Said he, "I hate priestly consequences and ecclesiastical formalities." "With the exception of public worship and the Lord's Supper, he was averse to everything institutional in religion." Our Baptist brethren are justly proud of him as of their faith; nevertheless, "he never administered, nor, in mature life, even witnessed, the ordinance of baptism, and was known to entertain doubts respecting its perpetuity." He was never ordained, neither would he assist at any ordination lest he should countenance the popular impression that he was laying on hands" communicated any divine power to the man whose authority to preach is derived, not from man, but from the inward call of the Spirit. No doubt his views on these points were extreme, and, in some degree, unsound; yet they grew out of a sound principle, to wit: "That the religion of Christ ought to be left to make its way among mankind in the greatest possible simplicity, by its own

power." Foster's preaching was highly illustrative and imaginative, but his ideas were often recondite, his modes of thought highly original and uncommon. It required activity of mind in the hearer in order to the appreciation of his discourses. For that reason he failed to charm the popular ear. Most people go to church to listen, not to think. To lazy, stupid minds Foster was incomprehensible. "I don't know what he has been driving at all this afternoon, unless to set riddles," was the criticism of one such hearer; and he, by the way, was "the oracle of his little circle."

Foster's sympathy with nature was

distinguished for elaborateness of plot, but are not good for warm weather — *inter nos*, they are not very good ever. This chasing the hero through countless windings and turnings, down by-paths and into dark coverts, for the sake of an agreeable surprise when you find him, is like a fox-hunt in August; you give up from weariness before you are anywhere near the fox.

## THE INVISIBLE TOUCH.

As feel the flowers the sun in heaven,  
But sun and sunlight never see;  
So feel I Thee, O God, my God,  
Thy dateless noon tide hid from me.

As touch the buds the blessed rain,  
But rain and rainbow never see;  
So touch I Thee in bliss or pain,  
Thy far vast rainbow veiled from me.

Orion, moon and sun and bow,  
Amaze a sky unseen by me;  
God's wheeling heaven is there, I know,  
Although its arch I cannot see.

In low estate, I, as the flower,  
Have nerves to feel, not eyes to see;  
The subtlest in the Conscience is  
Thyself and that which toucheth Thee.

Forever it may be that I

More yet shall feel and shall not see;

Above my soul thy Wholeness roll,

Not visibly but tangibly.

But flaming heart to Rain and Ray  
Turn I in meekly loyalty;  
I breathe and move and live in Thee,  
And drink the Ray I cannot see.

REV. JOSEPH COOK, in *Advertiser*.

## THE CHRISTIAN vs. THE SEVENTH-DAY SABBATH.

BY REV. R. H. HOWARD.

[Concluded.]

3. The practice and teachings of the apostles were in strict conformity with the foregoing intimations on the part of Jesus Christ.

Amidst the circumstantial details of the early Christian Church, we never, after the resurrection, find the followers of Jesus assembling for sacred services on the seventh day. Nor does it in the least affect the truth of our statement that Paul repeatedly met with the Jews on that day, and "reasoned with them out of the Scriptures as his manner was." This practice in his case involved no agreement with them in their adherence to the day, or in any of their peculiarities, any more than his preaching in the Areopagus at Athens involved a real fraternizing with the pagans he addressed, thereby defeating his avowed purpose, not to sanction, but to revolutionize, the views and customs of both Jews and pagans on such occasions. To fulfill his fervently benevolent wishes on behalf of his kinsmen and countrymen to the utmost, it was obviously wise and necessary for him to avail himself of the favorable opportunities of access to his brethren and fellow-men afforded by the scenes and seasons of their wonted and largest concourse. Where it did not compromise truth and duty, Paul was always ready to make any reasonable concession or sacrifice, whether of prejudice or personal convenience, in order that he might "save some."

How much significance in this connection there is in an incidental direction given by the apostle to the Corinthian brethren (1 Cor. xvi, 1, 2): "Now concerning the collection for the saints . . . upon the first day of the week," etc. Never before has the first day of the week been mentioned but as the day of the Redeemer's resurrection and of religious assemblies and business. Here, then, we are made acquainted with an important fact, not simply that Christians in Judea, but in Corinth and Galatia, are already regarding and observing the first day of the week as a holy day. The prescription of benevolent contributions to be made on it, is entirely in harmony with its nature. Anciently the seasons of worship had been sanctified by gifts and offerings. "The frequent periodical return of such a day; its facilities for calm reflection and the cultivation of the social affections; its bringing the rich and poor together and equalizing them in the divine presence; its sacred recollections, services and hopes—all tend," as another has well observed, "to promote beneficence, to impart principle and regularity to its exercise, and at once to prevent undue pressure on the resources, and to swell the ultimate amount of liberality."

For a time, doubtless, the Jewish Sabbath continued as a sort of subordinate season of worship. Regard for this, however, finally died out, and another day, more glorious than the former, rose gradually and peacefully to the ascendancy; and now for some fifteen or sixteen centuries, save by their fathers. It was hallowed in their minds and hearts by its antiquity, its glory, and unnumbered tender recollections. And yet in the course of a single generation or two, the whole of it, including the time-honored seventh Sabbath, was suffered to go by default. Ye who disown or deny the divine authenticity of the Christian Sabbath, please come forward and solve this problem!

In conclusion: The events and blessings which have attended this day confirm Messianic and apostolic teaching. Not only was this the day of the Redeemer's resurrection and visits to His disciples, it was also on this first day of the week, when the Christians were all with one accord in one place, that the Holy Ghost came down—an event so fraught with good to mankind, and so marked in its influence on the subsequent fortunes of the Church, that it may well be esteemed the very initial step in the rise and progress of the latter. Yea, on this day the first Christian sermon was preached; thousands were converted; the Church was fully formed; and the Lord's Supper publicly celebrated. And it has been on the days of the apostles to this, that the greatest good has been done to mankind; that, through the agency of the Saviour's word and grace, so many regions of the earth have been covered with moral beauty, and that so many human be-

rily ignorant prejudices, and to allay that bitter intolerance and malignancy, fanatical zeal naturally born thereto. This epistle was written to show that the way of salvation through Christ is opened alike to Jews and Gentiles. Jewish rites and ceremonies are now superseded. That the days in question are the Mosaic holy days, is sufficiently evident from the circumstance that abstinence from certain meats is adduced along with the days. The class who had been Jews still had a special regard for these days; the class who had been heathen naturally attached no importance to them. With characteristic breadth and catholicity of spirit, Paul assures the brethren that as there is nothing essentially sacred in these old Jewish festivals, the latter may innocently be either observed or disregarded, according to individual inclination or taste. In either case they themselves to take good care not to condemn one another, but rather always to act on their own respective conscientious convictions.

The writer is, of course, aware that the whole force of this comment turns on whether, with very high authority (see Alford, Olshausen and others), we admit that the Jewish Sabbath was reckoned by the apostle amid the vanishing holy days of the ancient dispensation. While the law of the Sabbath was doubtless esteemed by the apostles as enshrined among the eternal sanctities of the Decalogue, providing, truly, for a season of earthly Sabbathism, of which heaven—the rest that remaineth for God's people—will be in more perfect form and unceasing flow, the prolongation forever, the seventh-day Sabbath of Judaism, in the judgment of the present writer, was classed by the apostles with the vanished festival days of the Jewish Church.

2. Additional evidence that the obligation of observing the seventh day as a sacred day was considered by Paul as practically annulled, is to be found in Col. ii, 16, 17: "Let no man judge you in meat or drink, or in respect of an holy day, or of the Sabbath days," etc. In the preceding verse the apostle had referred to the privilege enjoyed by the Christians at Colosse, of freedom from the obligation to observe Jewish ceremonies. In the words before us he tells his readers that no man is authorized to judge or condemn them because of any failure on their part rigidly to observe those ordinances. The word in the original for "Sabbath-days" is plural, and whenever in that form in the New Testament, it has the sense of the Jewish Sabbath. What is the conclusion? That the Colossian converts, and by a parity of reasoning, all other Christians, were to be exempted from the obligation to keep the seventh-day Sabbath, as really, let it be observed, as they were to be exempted from that of paying regard to the distinctions in food, the festivals, etc., of the preceding economy.

3. The expression, "the Lord's day," in Rev. i, 10, is justly regarded as a decisive testimony to the Christian Sabbath. The designation "Lord" in the New Testament is usually to be understood of Jesus Christ. We read of the word of Christ, the ministers of Christ, the Lord's table, the cup of the Lord, the body and blood of the Lord, the Lord's supper, the Lord's death; and so we read of the Lord's day. He has appropriated a day to Himself. Which day of the week that is, may not be reasonably questioned. The apostle refers to it as well known to the Churches in Asia. His testimony, moreover, proves that this day was not only honored by the Christian Churches and by himself after the lapse of nearly a century from the time of the Redeemer's advent, but with honor under the name and sanction of the Lord Jesus Christ.

Finally: In view of the existing prepossessions, on the part of all Jewish-born Christians, in favor of the seventh day, the change of the Sabbath from the latter to the first day of the week, can be accounted for only on the ground that the early disciples and the early Church had sufficient evidence and the clear conviction that the change of day was of God.

It was most natural that the Jews should have strong attachments to the whole Mosaic system. It was of divine appointment. It was the system of their fathers. It was hallowed in their minds and hearts by its antiquity, its glory, and unnumbered tender recollections. And yet in the course of a single generation or two, the whole of it, including the time-honored seventh Sabbath, was suffered to go by default. Ye who disown or deny the divine authenticity of the Christian Sabbath, please come forward and solve this problem!

In conclusion: The events and blessings which have attended this day confirm Messianic and apostolic teaching. Not only was this the day of the Redeemer's resurrection and visits to His disciples, it was also on this first day of the week, when the Christians were all with one accord in one place, that the Holy Ghost came down—an event so fraught with good to mankind, and so marked in its influence on the subsequent fortunes of the Church, that it may well be esteemed the very initial step in the rise and progress of the latter. Yea, on this day the first Christian sermon was preached; thousands were converted; the Church was fully formed; and the Lord's Supper publicly celebrated. And it has been on the days of the apostles to this, that the greatest good has been done to mankind; that, through the agency of the Saviour's word and grace, so many regions of the earth have been covered with moral beauty, and that so many human be-

ings through all the generations have been prepared for heaven. And on this self-same blessed day, doubtless, in yet more auspicious times, not merely a few scattered tribes of it, but, as we hope, the whole revolted world, will be reclaimed to the service and enjoyment of its Maker.

What, then, is wanting to the evidence that the day on which Christians cease from labor, and worship their divine Saviour, is truly the Sabbath of God—the Lord's day? We have seen the first day of the week to be coeval with the second and more glorious rest of God, sanctified by His example and word, and blessed with His favor, presence and grace from the beginning until now. Surely, how inexcusable are we if not only the Saviour's marked selection of a particular season for His visits to His people, and for sending them the Holy Ghost, but the Church's uniform use from time immemorial of this same season in its public celebration of that Saviour's praise and ordinances, does not carry ample evidence to our minds that the first day of the week is, by the authority of the Son of God, constituted the Sabbath of Christianity.

This day the Lord hath called His own; Let us His praise declare; Fix our desires in Him alone, And seek His face with prayer.

Let these earthly Sabbaths, Lord, Be to our welfare bale,

The purest comfort here afford,

And fit us for our rest!

GOOD NEWS FROM A FAR COUNTRY.

BY MISS M. E. WINSLOW.

Such a number of foreign letters have accumulated, during the short summer vacation, of the Foreign Sunday-school Association, that its opening meeting Thursday, Sept. 7, proved too short for the presentation of half of them, although it was prolonged till the shadow of evening had gathered thickly around the members. Never has this society commenced its winter campaign under brighter auspices, and the friends of Sunday-school evangelization abroad may look forward to great results. During the summer, its members, scattered, as usual, among the mountains and by the sea, have obeyed the injunction, "As ye go, preach;" and have brought back promises of aid, sympathy and co-operation, together with some installments of the "sinews of war," and the expectation of more to follow.

Among the letters read was one from Mr. Hutchinson, the all-but martyr of Acapulco, now in Mexico, concerning a hymn and tune-book which he is anxious to have published in Spanish, some thirty-seven hymns having been already translated into that language. A lady in Huéva, Spain, is doing a great work, traveling among the surrounding villages and scattering books and tracts. There are about twenty-eight Sunday-schools in Spain at present.

Italian letters speak of slow but steady progress. The evangelical day and Sunday-school at Leghorn, under the care of Professor Artidoru Beria, held its closing exercises in June, and the local papers speak highly of the proficiency and general deportment of the children. At its reopening in September it is expected that there will be 200 children in attendance, who, being all from the very poorest and most ignorant classes of society, are greatly in need of aid. From Milan and from Messina come accounts of elder scholars admitted to Church-membership, who have learned the truths of the Gospel solely in the Sunday-school; and Rev. Gabriele Martinielli tells of the triumphant death of a young girl in the Rocco Imperiale as a kind of first-fruits of that recently organized school.

Only a few German letters were read, the remainder being laid over till next meeting. From these it appears that a Mr. Eaton, from one of our western States, has been teaching the children of Heidelberg to sing American hymns, and that Mr. Ostermeyer, Sunday-school missionary for South Germany, is shortly to make a little trip into the western provinces of Russia, hoping to implant Sunday-school ideas there. Several letters came from German lay correspondents at Kesslin, Marbach, and the like, and, strangely enough, take up the very subject of "name" which has been agitating our summer conventions. "Children's service" seems to be the favorite, since "school" has an unpleasant sound to German children. Pastor Bischöfle's letter is full of strictures on the measures of the Church Conference of 1875, which preclude the rejection of infidel and rationalistic pastors, and excite his fears for the downfall of the State Church of Germany. A little letter written by a blind child in raised German characters, enclosed by Mr. Bröckelman, the German missionary, caused great interest; and so did the presentation of a gold dollar, the offering of a poor little Sunday-school in Denmark. It was raised by the children in coins equal to one quarter of a cent, presented by the Danish pastor's daughter who lives in this country, and is, by the children's request, to be sent to Miss Brittan's Sunday-school in India.

Our friend, Mr. Weiss, who surprised every one by addressing the Evangelical Alliance on Sunday-school matters in a language of which he had not known a word six weeks previously, writes from Boulogne-sur-Seine, that he has been appointed foreign secretary of Sunday-schools in France. He says there are 1,440 schools in that country, 143 of which are in Paris. A new opening for the French work has appeared in an appeal for a S. S. missionary to

go to Algeria, where Protestant Christianity is making rapid strides. A very pleasant Sunday-school excursion to St. Cloud is also described as a novelty in French life and customs. In Geneva, Switzerland, also, the Sunday-schools have been doing well through the summer. One, which is under the joint superintendence of Miss Bard and Miss Pelaz, sent letters of representation from both ladies. Miss Bard has just written a book on Sunday-school work, which is widely circulated in France, but which was arrested on the Russian frontier.

No strangers were present at this meeting, and but few of the regular members, but the Association looks for a full representation in October, and, in view of what the summer has brought forth, thanks God and takes courage.

## OUR GOOD BROTHER CORBETT.

SINGULAR CHARACTERISTICS.

BY N. C.

There lived, a few years since (and for aught the writer knows may be living still), a good, but somewhat simple-minded member of our Church, in the old Green Mountain State, whom we will call Brother Corbett. At the time of the writer's acquaintance with him, he was some forty years of age, and lived about three miles from the old Methodist chapel, where he regularly attended public worship on the Sabbath. His family consisted of a wife and several little children, who lived in a poor little hut, near the foot of one of the Green Mountain ranges.

Our good brother possessed remarkably singular natural characteristics, which were strengthened with his strength and grew with his growth all the way from infancy to manhood—characteristics which were vain to attempt to describe.

Although successful in acquiring a good common school education, and though he was an ardent lover of good books and religious periodicals, yet his mental faculties, in various other directions, seemed to be incapable of much improvement, in the practical matters of the common affairs of life, unless brought under the guiding counsel of judicious advisers; nevertheless, being strong in body and vigorous in health, he was ever inclined to earn his bread by hard manual labor.

When a young man, he became deeply convicted of sin and his need of a change of heart, which he earnestly sought and found, to his unspeakable joy; and "as he received the Lord Jesus," so he continued to "walk in Him." His parents, and (so far as the writer knows) all his relations, who made a profession of religion, were most rigid members of a sect which claimed to be "the only true Church of Christ on earth," and among these were men of the highest social and official positions in the nation. One was a Bishop in the Church which claimed to receive its ordinances through an unbroken channel from St. Peter down to the present time; another had been a chief justice in one of the New England States; and another soon became the chief justice of the United States court. Nevertheless, this singularly constituted relative, when brought into the glorious light and liberty of the Gospel, deliberately chose, as his spiritual home, that despised Church which had ever been taught to believe, had no authorized gospel ministry, or valid Church ordinances. In it he was enabled to find spiritual help where by he was enabled to "grow in grace and in the knowledge of Jesus Christ," "walking in all the ordinances of the Lord's house," and adoring his profession by a "well-ordered life," and a comparatively "blameless conversation."

The first time the writer ever saw him in class, was on Sabbath noon, in a room near the old (before-named) chapel. His extreme oddity somewhat attracted the writer's attention, for, as he spoke of the great peace he enjoyed, he seemed to triumph and to exclaim, "When the Spirit—when the Spirit—when the Spirit comes upon me, I must shout;" and then exclaimed, "Glo-ry! Glo-ry! Glo-ry! Glo-ry to God in the highest!" Immediately after the class-meeting was out, he heard a strange noise down in the grove just back of the chapel, and, on inquiry, found that Brother Corbett was down there having a good time, alone with God, in secret devotions.

At another time, in the same old chapel, this strange but good brother in Christ, while hearing a sermon, became so very happy that he wanted to shout; but fearing he should disturb somebody by so doing, he sought to prevent it by bending over in his seat and putting both hands over his mouth, to shut in the suppressed shout. He so mortified his near kin in his rear, that one of them seized him by his shoulders, and gave him a smart shaking as a reprimand for disturbing the meeting. This only made a bad master still worse, as it caused the partially suppressed sound to become singularly irregular, and even ludicrous, to the troubled hearers.

Some of us have heard this good, but odd, brother pray in class-meeting, in language wonderfully sublime, appropriate and fervent, during which he would travel on his knees, moving his chair along as he thus went across the room, seemingly entirely unconscious of his movements. Not infrequently he would come to his afternoon class-meetings direct from his work in the woods, and after a season of great refreshing from on high in it, he would shoulder his axe and hasten to his home, with his head up and eyes raised heavenward, shouting, "Glo-ry! Glo-ry! Glo-ry to God in the highest!"

wand, shouting, "Glo-ry! Glo-ry! Glo-ry to God for salvation!" not seeming to think or care for mud or standing puddles of water, which might beset his pathway homeward.

The reader may be surprised to learn that this peculiarly made-up Brother Corbett was the leader of the class in his neighborhood, and in some respects quite a successful leader, for he had the confidence of his members, and was sound in doctrine, clear in his experience, and had a ready and somewhat easy gift of utterance. He was, also, an ardent lover of Wesley's works, especially his sermons, and other books of great value, on experimental and practical godliness. Although Brother Corbett failed in some respects of equaling the duties required of a leader of the class, yet he seemed to give quite good satisfaction to the members, because of his honest and unostentatious methods of leading them, under the divine guidance, into the "green pastures" of love, and "beside the still waters" of free grace, and of making the meetings seasons of great "refreshings" from the presence of the Lord.

Happy for us all if we shall prove as faithful in the use of our God-given talents, whether one or more, that we may, in the great reckoning day, hear the Judge say, "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many. Enter thou into the joy of thy Lord."

## POWER OF FAMILY PRAYER.

BY REV. D. NASH.

A gentleman traveling abroad had a letter of introduction to another gentleman. He was of accomplished mind and manners, but an infidel. The gentleman to whom he had brought the letter of introduction, and his lady, were active, devoted Christian philanthropists. They invited the stranger to make their house his home, and treated him with every possible attention.

Upon the evening of his arrival, just before the usual hour for retiring, the gentleman, knowing the peculiarity of his friend's sentiments, observed to him that the hour had arrived in which they usually attended family prayers; that he would be happy to have him remain and unite with them, or, if he preferred, he could retire. The visitor intimated that it would give him pleasure to remain. A chapter in the Bible was read, and the family all knelt in prayer, the stranger with the rest. In a few days he left this hospitable dwelling, and embarked on board a ship for a foreign land.

In the course of three or four years, the providence of God again led him to the same dwelling—but, oh, how changed! He came the happy Christian, the humble man of piety and prayer. In the course of the evening's conversation, he remarked, that when on the first evening of his visit, he knelt with them in family prayer, it was the first time in many years that he had bowed the knee to his Maker.

This act brought to his mind the crowd of recollections, and so vividly reminded him of a parent's prayer which he had heard at home, that he was entirely bewildered. His emotion was so great that he did not hear one syllable of the prayer that was uttered, from the commencement to the close. But God made this the instrument of leading him from the dreary wilds of infidelity to the peace and joy of piety.

Now these good people, with whom the accomplished infidel tarried night, have prayed very earnestly in their chamber for his conversion, and he might, and probably would, have gone away unarrested; it was the family prayer that overpowered him with conviction that he was an infidel.

How can any one believe, in the face of the fact that few children commit any Scripture lesson to memory, the apocryphal gospels which say, "Call for the little boys and girls who know more of God's Word than their grand-parents did ten years ago, and how the little hands will rise up like the leaves of the forest all over the land!" Know more of God's Word than their grand-parents did! What a beautiful sentence and sound! Wond' God it were! But go into any Sunday-school and try to elicit it, and see with what mute gaze they reply to any question that touches the vital truths of revelation. Hear, in contrast with this silly boast, the lament of Bishops James, Peck, and most of the common-sense men in the ministry of twenty years' experience, over the decay of home purity, the superficial character of Bible study, and the general ignorance of divine truths among the young.

Note how seldom you see a Sunday-school scholar with a Bible in hand searching the Scriptures and delving after its jewels. How quickly they run over the Borean page, if they look at it at all before coming to the class; and how absolutely disengaged the best teachers go home every week, after trying

## The Christian World.

## MISSIONARY DEPARTMENT.

## W. F. M. SOCIETY.

[The subjoined is written by one of the corresponding secretaries of the W. F. M. Society, and we bespeak for it a careful perusal.]

What I must talk of to-day is our new seminary in Cawnpore. It is the outgrowth of the Memorial School, divided by the India Mission Conference. Rev. J. W. Waugh, D. D., has charge of the young men and boys, and Isabella Thoburn of the girls, until she is relieved. Upon the warm recommendation of the India Conference and of the parent board, our general executive committee last May negotiated for the purchase of a property consisting of a large and well-built bungalow, surrounded by more than twenty acres of land, on the banks of the Ganges, near Cawnpore. The New England branch subscribed \$8,000; Western, \$1,000; Cincinnati branch, \$2,000, with the honor of sending a preceptor. Miss Thoburn writes that there are already forty boarders and twelve day-schoolers—a marvelous beginning!

This is intended as a training-school for helpers such as Misses Duncan, Rowe, and Mislear from among the English-speaking population of that vast district of Oudh. Mrs. W. G. Williams, secretary of our last general executive committee, has received the following from Mrs. E. W. Parker, corresponding secretary of our woman's missionary interests in India, which she brought forward as a proof of the great need of such a school:

"This work is of vital importance. The majority of our teachers and helpers must be trained here. It is too expensive to bring our large numbers from home, and not the best economy, because these girls who have been born here and know the language, are in many ways fitted for this work as American ladies cannot be. We need a few choice leaders from home."

Now, dear readers of ZION'S HERALD, we must make this school a success. Miss Thoburn desires that sets of readers, text-books in geography, grammar, astronomy, physiology, globes, maps, etc., be furnished. We need these requisites, and hope they may be provided. We have the promise of Webster's Unabridged Dictionary, and are looking for other responses.

Permit me to call your attention to the kind of pupils we have at Cawnpore, as well as to the teachers we need for this important position. We greatly desire, also, superior teachers for Calcutta, and medical ladies, all of whom are willing to make the evangelization of the women of this great empire a life-work. One with close observation and a rich experience thus writes:

"The pupils in the Cawnpore school have all the indolent Indian habits. They are religious, but not eminently moral, if you can understand how such a thing can be. They come from the poorer classes, but working for themselves would seem impossible to them, and working for others they have no conception of. They have no originality of character, or, at least, very little, and seem most uninteresting, until one comes to work for them and help them. When they are truly converted, it is wonderful to see the 'newness of life' in them, and they become most earnest and unselfish Christian workers. Now, we want some one in charge of this school, of spiritual and moral power and mental vigor—some one who will lead them to Christ, and at the same time impress her own character upon them."

"I always think in our school-work of Elisha; when his staff would not wake the child to life, he went himself, and laying down face to face, breathed his life into the child. It is so; we must give ourselves to this people. Christ can raise the dead; but He would do it by us. The girls will study up to the English standard, and it will be at least one generation before they will learn higher mathematics, abstruse science, Latin or German, so that you must judge of qualifications in the teacher. As there will be a large correspondence connected with this school, she must be a facile correspondent. As it is not necessary for her to learn the language so as to teach, it does not matter so much about her age; but she should have had experience in responsible positions, and be a good financier. She should have tact, large-hearted sympathy for the weak and unfortunate. She should be a lady, for the girls, no less than the English friends of the school, will rate her accordingly. Whatever these girls lack, it is never politeness, and whatever they may be, they are never rude or awkward. And this teacher must have no fine-ladyism about her, but at the same time she has crucified the world with the flesh."

Suffer me, in conclusion, to call attention again to the fact that not only for Cawnpore, but for Calcutta, and our medical work throughout the Orient, we are constantly in need of leaders. Are there not consecrated women in New England, of thirty-five years of age or less, who will respond to the cry for help which comes up to our ears constantly in this wonderful work of woman for women? If there are any such, please communicate with the corresponding secretary of your own noble branch, Mrs. C. P. Taplin, Groton, Vt.

M. B. I.

The rector of the American Episcopal Church at Paris, France, appeals for funds to erect a new edifice. The present building is too small.

## RELIGIOUS ITEMS.

At the East Ohio Conference of the M. E. Church, Dr. W. H. Locke announced that he had received a communication containing a donation of \$30,000 to Mount Union College.

Secretary Thompson is accustomed, when at home, to spend each Sabbath morning in expounding the Scriptures to his farmer neighbors. He is said to be highly esteemed by his wife, who is one of the salt of the earth.

The Reformed (Dutch) Church has nearly one hundred missionary outposts in the West. In connection with these there were, last year, nineteen revivals. On confession of faith 1,193 were added; on certificate, 662; a total of 1,855 souls. Of these, 358 came from the Sunday-schools.

In the Southern Illinois Conference a Presiding Elder deprecated what was termed the "disintegrating influence of conventions for promotion of holiness, called," and especially the tendency to supplant the Church papers and regular means of grace.

More than one-third of all the Congregational ministers, at the present time, have received assistance from the Education Society. The last name entered on the list brings the number of beneficiaries up to 6,425. The first name (1816) was that of a man who became a missionary to the Cherokee Indians.

The Church of England shows great strength in the Australian region. In 1870 and 1871, out of a total population of 1,920,000, the Anglican Church had, in these colonies, 769,147 adherents; the Roman Catholic, 443,926; the Presbyterian, 364,066, and the Wesleyan, 214,960. The total population had, in 1876, risen to 2,322,503, of which 919,000 pertained to the English Church. This Church has, in the colonies, sixteenth-century

The American Bible Society sends out a circular signed by the secretary and assistant treasurer, cautioning the Churches against the doings of the American Bible Union, whose agents, it is alleged, are industriously soliciting subscriptions for the circulation of a denominational version of the Bible, and receiving moneys which the donors have supposed would reach the treasury of the American Bible Society.

Eleven hundred persons were added to the Congregational Churches in Wisconsin last year on profession of faith, and six new Churches were formed during the year. There are 175 ministers, six more than reported last year.

The old Bible which Luther filled with foot-notes and comments, was sold recently, among other things belonging to the estate of the late Dr. Kuize of Kothen, for the sum of \$2,000. The Berlin Museum was the purchaser. It was published in 1540.

Rev. Thomas Crowther, pastor of the First Presbyterian Church, at South Fourth and Sixth Streets, Williamsburgh, N. Y., died on Wednesday, October 10, of malignant diphtheria. Mr. Crowther's son, aged ten, died of the same disease a week previous. His two daughters died on Friday, aged six and three—a remarkable and terrible mortality.

The dispensers of Church patronage in the House of Lords, including the prelates, are 266 in number, and they have 4,550 benefices to their disposal. Of these, 2,232 living, of the annual value of £723,145, are in the gift of archbishops and bishops.

## FROM HERE AND THERE.

Mr. Charles A. Cutter's catalogue of the Athenaeum Library will make five octavo volumes, and will be published at a cost of about \$100,000 and twenty-seven years' labor on the part of the cataloguer and his six or eight assistants.

There is a little daily newspaper published in Monroe, La., in the handwriting of the editor by an electric pen, the whole edition being duplicated from the first manuscript.

News, telegrams, editorials and advertisements are all in writing. It is called the *Daily Electric Letter*, and it is the first of the kind.

George Stephenson, the great engineer, is to have his memory honored at Chesterfield by the erection of a great hall, the foundation-stone of which is to be laid by the Marquis of Hartington. The hall will cost about \$60,000, and is to be used for purposes of higher education, special arrangements having been made for science and art teaching.

Prof. Tyndall says that the shock which would be created were the motion of the earth to cease would be sufficient not only to set the whole earth on fire and melt it, but also to convert it into a whole mass of vapor. The heat would be equal to that derived from the combustion of 14 globes of coal, each equal to the earth in magnitude. And if after the stoppage of its motion the earth should fall into the sun, as it assuredly would, the amount of heat generated by the blow of contact with the sun would be equal to that developed by the combustion of 5,600 worlds of solid carbon.

The University of Wisconsin has ninety-two freshmen. The faculty does not agree with the board of visitors in their report adverse to the co-education of the sexes.

The Lake Shore and Michigan-Southern Railroad Company have paid for sixty-five of the eighty-one lives lost at the Ashtabula disaster, at a rate averaging \$5,000 apiece. The most expensive life sacrificed cost the company \$9,000, and a newly-married couple were appraised at only \$3,000.

There is a tank in the Westminster Aquarium, London, capable of containing 40,000 gallons of water. It is 150 feet long and 20 feet broad.

The seal to the bull of Pope Clement VII., whereby the title "Defender of the Faith," was confirmed to King Henry VIII., is solid gold and is preserved in the Chapter House, London.

The people of Walhalla, S. C., have subscribed \$16,000 for a Presbyterian College, to be located at that place. The presidency has been unanimously tendered to Rev. J. B. Adger, D. D.

Phineas Adams, one of the largest and most valuable collections of coins in the United States. He has been 36 years in gathering them, and has spared neither time nor expense, in his master. His coins represent every country in the world, and some of them are very ancient. In the collection is a coin bearing the head of Edward the Sixth, Cleveland, O.

M. B. I.

The rector of the American Episcopal Church at Paris, France, appeals for funds to erect a new edifice. The present building is too small.

## Commercial.

## BOSTON MARKET.

## WHOLESALE PRICES.

Oct. 30, 1877.

FLOWER—Superfine, \$4.50 @ 50c; extra, \$5.25 @ 50c; Michigan, \$6.75 @ 7.25c; St. Louis, \$7.00 @ 7.50c; Southern, \$7.50 @ 8.75c.

COTTON—Mixed and Yellows, \$7.00 @ 7.50c.

OATS—25 @ 45c, \$ bushel.

RYE—25 @ 50c, \$ bushel.

SORGHUM—\$19.00 @ 20.00 \$ ton.

WHEAT—\$19.00 @ 20.00 \$ ton.

SPRING—\$19.00 @ 20.00 \$ ton.

WINTER—\$2.15 @ 2.50 bushel; F. L. Bent, \$3.00 @ 3.00 \$ bush.

CLOVER—\$2.00 @ 2.50 bushel.

BEER—\$18.00 @ 14.00 for mess and extra mess;

WINE—\$1.50 @ 15.50 bushel.

CHOCOLATE—\$18.00 @ 18.00 \$ bushel, 50c @ 10c; Hams, 50c @ 10c.

SUGAR—Powdered, 10c@; granulated, 10c@20c;

coffee crushed, 8c @ 9c; 9c @ 10c.

COFFEE—Java, 22c @ 25c; gold; Mocha, 30c.

PEPPERMINT—\$1.00 @ 1.25c.

BUTTER—25 @ 25c.

CHEESE—Factory, 15c @ 16c.

Eggs—24 @ 25 cents per dozen.

HAT—\$1.00 @ 1.25 @ 1.50.

MEAT—\$1.00 @ 1.25 @ 1.50.

POTATOES—\$1.00 @ 1.25 @ 1.50.

BEANS—Extra Peas, \$2.12c @ 2.37c; medium, \$2.00 @ 2.20 \$ bushel.

POULTRY—15 @ 19 cents @ 20c.

BAKED APPLES—\$1.00 @ 1.25 @ 1.50.

ONIONS—\$1.00 @ 1.25 @ 1.50.

SWEET POTATOES—\$2.00 @ 2.25 @ 2.50 \$ bushel.

CHAMBERLAIN—\$6.00 @ 7.00 \$ bushel.

ORANGES—\$1.00 @ 1.25 @ 1.50 \$ box.

LEMONS—\$1.00 @ 1.25 @ 1.50 \$ box.

RAISINS—Molasses, \$1.25 \$ box; Sultanas, 12c.

CURRENTS—7c @ 8c.

DATES—3c @ 4c, 5c, as to quality.

CITRON—15c @ 16c.

PRUNES—11 @ 12c \$ box.

GRAPES—Concord, 5c @ 6c.

QUICKS—\$1.00 @ 1.25 \$ box.

REMARKS.—The market is well supplied with all kinds of flour, and the demand has been quite moderate from the trade.

There is no change to notice in Pork.

Butcher continues to accumulate, and prices still rule in favor of buyers, with the exception of the choicer cuts.

Beef is still in demand, but not at a high price.

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Beef

ZION'S  
HERALD.

THURSDAY, NOVEMBER 1, 1877.

## FIFTEEN MONTHS

For One Subscription.

To all NEW SUBSCRIBERS for ZION'S HERALD back numbers will be sent for the present from October 1st, if desired, thus giving each, the full benefit of our offer.

On the receipt of \$2.50 for the HERALD, and 20 cents for postage, it will be marked paid to January 1, 1879.

This offer is made with the expectation of adding to our list a large number of NEW NAMES.

We sincerely hope that every preacher will call the attention of his people to this subject, and urge upon those who do not take ZION'S HERALD the importance of doing so.

And let every reader of this paper recommend it to his neighbor who may not be a subscriber.

Persons wishing to subscribe, and not finding it convenient to pay now, can forward their names immediately (that they may have the full benefit of our offer), and send the money between this and January 1st.

A. S. WEED, Publisher,  
36 Bromfield St., Boston.

An unusual service, but a very happy suggestion of Bishop Foster, was the Methodist family reunion at Bromfield Street church on Monday evening, the 22d. Bishop Simpson was present; and although the evening was very uncomfortable out of doors, a fine audience gathered in the time-honored chapel. It was a very profitable occasion, and we trust will be the forerunner of many others. It was an hour for the special and somewhat confidential consideration of denominational interests, as well as for the interchange of fraternal and spiritual sentiments. The *piece de résistance* of the evening was the consideration of the debt which now paralyzes the city missionary movements of the Church, embarrassing several mission chapels, and resting with discouraging weight upon a few generous men who have, as the representatives of all the Churches, personally borne the burden for some time, but now find themselves seriously oppressed by it. A good, hearty and hopeful feeling was awakened at the meeting. Considerable progress was made in the subscription which is to cover and extinguish the whole debt, or will not be binding. An efficient committee was appointed to consummate this most important work. It is not a very propitious hour to secure the object; but comparatively a few thousand dollars will reach the happy result so much to be desired, and payments are to be spread over five years. One hearty, characteristic, Methodist effort, and the way for wise and well-directed progress in our work in this vicinity will be wide open again.

The father of Bishop Huntington, and grandfather of the efficient pastor of the Cambridge M. E. Church, was the minister, before and after the war of 1812, of the old North Congregational Church in Middletown, Conn. He was a man of marked marked and a decided character. He was a pronounced Federalist, and made his pulpit ring with outspoken political discourses, as did the great majority of New England clergymen in those days. He was a grave and dignified man, never forgetting his position, but giving point often to truth by his sharp wit and pointed apothegms. He had just closed his sermon on one Sunday morning (one of his hearers, a family relative, then very young, has often been accustomed to relate), and was about to pray, when some one from the congregation hastily ascended the pulpit stairs, and whispered something in his ear. It was a period of great anxiety. The embarrassments resulting from the war were resting heavily upon the community. Intense interest was felt in the result that might be attained by the peace commissioners who had been in session in Europe. As the messenger descended the pulpit stairs, the minister turned to the expectant audience, and, without disturbing his Sabbath countenance, or permitting the subject of his discourse, nor yet cold upon his lips, to be lost sight of, said: "It is reported that peace has been declared, but 'there is no peace to the wicked.' Let us pray!"

One of the deacons of Mr. Huntington's Church was almost as marked a character as the person himself. Deacon Russell was a lawyer, but he was a rigid Puritan, and not only faithfully followed the *Mosaic* law, as embodied in the Connecticut statutes, in his own family, but kept a careful watch upon the habits of his neighbors. Opposite his house lived a Mr. Shumway — a citizen of much more liberal, not to say loose, principles, upon whose free appetites and unselfish conscience the strict requirements of Puritan legislation were an uncomfortable restraint. One Sabbath, tired of the quiet of his home, and restless under the enforced cessation from recreation as well as labor, he went out and began to walk back and forth before his house. Such an open

breach as this of the sanctities of the Sabbath, could not be permitted to go unpunished, even if unpunished; so, opening his volume of the statutes of the State at the section forbidding the taking of recreation on the Sabbath, Deacon Russell sent his son with it over to the offending pedestrian. "Tell your father," said the witty, if wicked, offender, as the young man approached with his finger upon the broken law, and the message on his lips, — "Tell your father that I don't read law on Sunday."

As a pastor you can hardly be successful without keeping *en rapport* with your audience. Between you and the people there must be a common feeling. In an important sense you are to be the mouth-piece of the Christian sentiment pervading the congregation. You lead, but the music is enriched by multitudinous voices less distinctly heard. This backing gives the great preacher his power; he holds, as it were, an unconquerable base from which to hurl his hot shot.

Of course there are great differences among preachers in this respect. Some, like Beech and Spurgeon, are born with a full flow of this sympathy. They bear about them an atmosphere. They take, as it were, their audiences into themselves, and in this way multiply themselves ten, a hundred, a thousand-fold. This quality must be largely a birth-right. But like all birth-gifts, it is susceptible of more or less development; and to different men that improvement comes in diverse ways. One man best attains the result in the pulpit. Once in the presence of the audience, his fire matches the magazine; the enthusiasm like a subtle other kindles preacher and audience into a sacred glow. Another must take a different road. In a strange place, his words fall dead; but among his own people he attains this mastery by personal contact. He has no power over men in the gross, but a great deal in detail. Never able to capture an army at once will pick up and combine a multitude, man by man. Such a man can never be the spontaneous, electric orator who sets audiences wild by his enthusiastic surprises, and yet he may become a man really powerful and possibly more influential than the other. In his enthusiasm there is more reason, order, design; he will be likely to have a grand end in view and greater strategic capacity to attain it.

You are not to be like any one else. You were made on an original pattern, and ought to build your life out on the great natural lines drawn by the hand of the Creator himself. To be like another is to fall in a part of your obligation; to do just what another was made to do. In your creation there was a special design, a designation to duties which pertain to no one else. To be perfect you are to be unlike other men, but like the great divine Pattern. God will not condemn you for being unlike your neighbors! He intended you should be. He will condemn you in the great day for failing to fill out the plan made for your life. You should have less care about what your neighbors are, and more to be what God would have you to be. That divine ideal should be the object of your constant search. To wake up in the divine likeness is supreme felicity.

Religion is thought of by many as a preparation to die. This is a mistake. Religion is fit living; but fit living cannot leave one unprepared to die. Hence you are not to be so much concerned how you shall die as how you ought to live. To live well is to make good dying inevitable. The living is your duty; the dying is in God's care. To live is the matter of to-day, the duty next to you; to die is in reserve for that future known only to God. Religion is the spirit of heaven permeating, enlivening, elevating, sweetening all your earthly life. It is to you to sun, a light, an atmosphere; it is to pervade your existence, to inspire your efforts to build up the Redeemer's kingdom and to bless men, and to bring your whole being into harmony with the divine economy.

We hear that in an adjoining city where there are four or five of our Churches, the pastors have arranged a meeting to consider a plan by which, in turn, protracted services can be held in all the churches; pastors and members as far as possible siding in the united movement. It is an excellent idea, and we hope to hear of extensive and blessed results issuing from the movement.

DIFFERENCE OF OPINION  
NECESSARILY PERVERSITY.

It is remarkable to see the diverse judgments which men of apparently equal intelligence form from common premises. They seem to hold in their minds the same facts. They appear to be also perfectly conscientious. There are no sordid reasons apparent why they should incline to one or the other side of the question; still they differ almost absolutely in their conclusions. This is true in reference to all mixed questions, whether relating to religious systems, to social customs, or to civil administrations. There were differences among the apostles, and there have been diverse views ever since among their successors and the Christian Churches which have been perpetuated from their planting. Inherited prejudices and intellectual biases, a taint even in blood, education, assimilation, tone and temper of mind — all have their influence in affecting the ultimate decisions of our judgment, and occasion the divergences we notice. On the simple question of moral right and wrong — what ought, and what ought not to be done, in agreed conditions — few but the public questions come up for discussion at all. They are complex, having many subordinate qualifications. Men can, and do, honestly reach different judgments in reference to them, without in the

least disturbing their moral intuitions.

It is this fact that ought always to moderate our denunciations of men differing from us in opinion. We need not, and should not, do injustice to our own convictions. We cannot help the honest judgments of our own minds; and we ought not to seek to do so, when we have used all our available resources to reach the exact truth. We may not keep our sentiments to ourselves. It is our duty to persuade our fellow-men to accept what we believe to be the right; and our earnestness to accomplish this should be in proportion to the interests at stake. We ought not to bind ourselves by any party or social bonds that will require us either to conceal our real sentiments, or to act against our honest convictions. Nothing is more humiliating than for a man to feel himself forced by the bold requirements of a political body, with which he has been accustomed to act, to give a vote for a man whom he cannot respect, or a measure against which his moral sense rebels. He cannot preserve his self-respect and join in any momentary enthusiasm, however popular, which he heartily believes to be aroused for unworthy purposes, or tending to produce unrighteous results.

But there is another side of this subject not to be overlooked, too much forgotten, however, in our days. These very policies which are so offensive to us, the accomplishment of which we cannot aid, are perfectly in accordance with the honest convictions of other men. The enthusiasm which they express comes from profound conviction. They mean all they say, and are as true to their sense of right and duty as we are in taking our position at the opposite poles of opinion. We can neither of us help differing. We demand the right of holding and expressing our own views. We feel abused if our honesty is called in question. Why, then, shall we not yield to others what we feel we have a right to claim at their hands for ourselves. There is nothing more unmanly or unjust than the habit of our times, and not of ours only or chiefly, of indulging in bitter invectives against men and their motives as well as their judgments. We may, indeed, be surprised and indignant at the opinions they advance; but they have a right to them, and, also, to manly treatment when they, at proper times and in a proper manner, advocate them.

One of the most available forms of sensational eloquence, is to vituperate and denounce. It makes matters very lively when speakers become personal. There is one man, perhaps, in an age, who is divinely endowed to be the censor of his generation. But we have noticed that certain men of very limited cultivation, of narrow reading, not given to generous thought, barren of fresh ideas, have a way of making their public addresses attractive to certain classes by an audacious habit of personal abuse. By the bold and dogmatic assertion of their own views, by an exaggerated statement of possible facts, by unqualified assertions in reference to their opponents, and illogical inferences from premises that they imagine, or distort from the slightest foundations of truth, by excited and exciting phrases, by a weak facility of turning to ridicule the honest utterances of a man of opposite convictions, such men secure a noisy popularity with the multitude, and fill the community with their notoriety and bluster. We have noticed, also, that certain news-sheets that have little else to recommend them, are specially violent in their oracular utterances. Everybody holding a different judgment from theirs is unworthy of public confidence and is a villain, as yet, indeed, unwhipped of justice, but certainly doomed. The influence of these heated and unrestrained public orators and writers is utterly unwholesome. They have much less actual power than they suppose, or is generally attributed to them. It is not inflamed passion, but awakened conviction, that secures self-sacrifice and persistent endeavor, and only when this is reached can the action of the masses be counted upon. These persons poison the community. They sow social and civil discord. They divide the efforts of the true friends of reform and progress. They occasion perilous reactions in great moral, reformatory and civil movements. They awaken such a sense of disgust that thoughtful men turn away from a really important and vital measure because it is associated with such an extravagant and immodest advocacy.

Now, average men are neither as good nor as unprincipled as they seem. The men of our own party have their painful weaknesses, as well as others, and are constantly liable to errors in judgment. There never was a party in power that escaped demoralization. The men of the opposition are not all ignoramuses or traitors. There are too many honest citizens in all parties to permit any very obvious public evils in the administration of the government long to remain uncorrected. It is proper and necessary in this diversity of judgment that we should separate into different bodies. There is safety in two or more political parties. No men can be safely intrusted with wide powers unwatched. The surveillance of the opposition party is always the defense of an administration. If one party goes out, the country is not necessarily left to the unsanctified appetites and purposes of the worst members of the triumphant opposition. There is always an appeal left to the supreme court of public opinion. And when human rights are trampled upon, then the people rise, and, if it is necessary, offer freely their lives.

The present habit of reckless denun-

ciation makes modest, but just, men shrink from public office. It is becoming a fearful sacrifice to make, to accept any official appointment in our day. Men have actually to defend their families from the public press when elected to office, lest the sensibilities of their wives and children should be torn by the most brutal criticisms and unfounded statements. Sometimes men are said to have the courage of their opinions when they simply throw off all the restraints and proprieties of decent society and yield themselves to reckless abuse of others who differ from them. He has the true courage of his opinion, who, in these days, dares quietly, but manfully, to express his own sentiments; to differ even from his own partisans; to respect respectable men wherever he recognizes them; to frown upon this prevalent habit of personal abuse of rulers; to urge his own opinions with honest persistency, but to accord to other men the possibility of differing from him in judgment without necessarily being dishonest.

## THE METHODIST QUARTERLY.

The first article in the October number is by J. H. Dawson, esq., Norfolk, Va., on "The Atonement in its Relations to the Moral Universe." The theory of the writer is, that after the sin and punishment of Satan and his angels, all the fallen universe needed a stronger confirmation in goodness than could be derived from the motive of fear, and that the wondrous depths of love in God's heart must be laid open in some way. Hence *man was made for the Atonement*. This is the central thought of this imaginative, rather than Scriptural, yet interestingly interesting, paper.

There are some apparently irreconcilable statements, such as "all the subjects of God's moral government must needs stand the test of probation ere they are crowned with final reward." "The fact that all who die in infancy are saved, secures at one stroke salvation to more than half the race." The origin of evil presents to the writer not the least difficulty. He assumes that the explanation all lies in the possibility of sin. In this he is as wise as the physicist who accounts for the Gulf Stream by the mobility of water. On the whole, the article is to a devout mind a means of grace, by the large and refreshing views of the effect of the Atonement upon the entire moral universe.

The second article, by Rev. Wm. Aikman, D. D., discusses the words *Elohim* and *Jehovah* in Genesis, with special reference to the unity of authorship. The fact that two different terms for *God* are used in the Pentateuch, has led some modern critics to conjecture that all that Moses had to do with the composition of these books was to dovetail together, in a bungling manner, snatches from two or more older histories. The purpose of Dr. Aikman is to show that Moses is the sole author, and that there are reasons for his calling God first by one name and then by the other. *Elohim* is used for the more indefinite and generic description of the Supreme Being, while *Jehovah* is the peculiar name which was set in Israel — a nearer and more personal expression. The writer has made a good argument, though he has not been acute enough to discover a good reason for every interchange of the terms *Elohim* and *Jehovah*. We thank him for his attempt, and rejoice in the measure of his success.

"The Rise and Development of the Caste of India" is the theme of the third article, by Prof. Dippold, the Professor of Sanskrit in Boston University.

This luminous paper throws much light upon the origin of Hindu caste. The Sanskrit has long been a dead language, found only in the Vedas and other sacred books of the Brahmins. The modern student, therefore, is immediately introduced to the earlier and purer forms of Indian history, when the Aryan conquerors were dwelling in the Punjab, while another stream from the same Aryan source was moving westward to found the Grecian, Roman and German empires. Thus we Yankees are a sort of second cousins of the dark-skinned Hindus. The roots of our languages are one. Prof. D. clearly shows the origin of the four great castes, the priests, the soldiers and the merchants being Aryan; the *servi castes* are the native reduced to subjection by these conquerors from the northwest. He does not attempt to unravel the tangles in these original castes produced by the incoming of Buddhism and Mohammedanism, and by intermarriages between these castes, making new ones which are now as numerous as the different trades and professions.

Rev. W. B. Slaughter, D. D., author of the "Modern Genesis," contributes the next paper, which is mainly a reply to the criticisms upon his book. We admire the pluckiness of Dr. S. in his bold and persistent opposition to La Place's "Nebular Hypothesis." This is the theory that the planets of our system and their satellites were all thrown off from the mass of nebulous matter of which the sun is the residuum, like drops of water from a grindstone. Dr. S. is constantly suggesting phenomena difficult to be accounted for by this theory, such as the deviation of the planes of the orbits of the planets and their moons from that of the sun's equator, and also the antics of the comets, which Dr. S. insists, are a part of the solar family, while his reviewers are disposed to disown them and treat them as interlopers, or celestial tramps. The reviewer does not set up a theory of his own, so far as we can infer from the article; nor does he allege that the Bible is impelled by the theory of La Place, though he intimates that he dislikes it because it is the starting point of the modern hypothesis

of evolution. But there may be a Christian, as well as an atheistic, theory of evolution.

The fifth paper, by Prof. Hemenway, of Evanston, is entitled the "Divine Origin of the Bible." The article being a syllabus, the attempt to present an abstract would be like extracting the essence of an essence. The writer believes in the whole Bible as equally inspired in all its parts, through the agency of men who were not mere divine penholders, but living and essential factors in the production of the book. Thus we have a Bible that has both a divine and a human side. The paper gives a singularly well-arranged and full analysis of its important theme, and hardly requires further exposition, to make it a satisfactory and very able argument.

The last article is by Prof. Lacroix, of Delaware, O., on "Schooberlein on the Resurrection Body." The article is a translation. After reading it, we again thank God for English forms of thought and language. The aim of the writer seems to be to find a neutral point between spirit and matter after defining the latter very much as Tyndal does, as "not a dead mass, but a vital synthesis of forces." Dr. Pierce, of Harvard College, in his mechanical investigations, arrives at the *spiritual* origin of force, just as Anaxagoras (b. c. 500) traced all motion up to *nous* — pure mind. Our German writer finds an argument for the resurrection in the fact that "the soul of man is the focal point of the world," the point in which mind and matter meet. Hence God has destined soul and body to exist in eternal unity. The whole discussion is highly speculative, and lacking in spiritual proofs.

The synopsis of the quarterly is quite full, and the book table is, as usual, a good book-buyer's guide. The notice of Dr. Raymond's "Theology" is quite extended and complimentary, except in the unacknowledged appropriation of Dr. Whedon's key-words, arguments, and words, from the "Freedom of the Will." The editor's demand for recognition seems eminently just. We doubt not that the *amende honorable* will appear in future editions. At least one foot-note in the "Systematic Theology" will do no harm. And yet we have not the slightest difficulty in honorably accounting for the use of terms even as well as the line of thought. Dr. Raymond has used Dr. Whedon's work as a text-book. Its positions and rare crystallizations of thought have entered into his own intellectual modes, and naturally appear when he writes upon the subject. There could have been no intention, as this would have been the height of folly, of appropriating, unacknowledged, any of the invaluable service to polemical philosophy rendered by Dr. Whedon.

With the next number our venerable Quarterly enters upon its sixteenth volume. On, how much would be the enhanced value of the fifty-nine volumes, on our shelves, if a thorough index stood by their side! Are the book agents and the editor following the advice of the last General Conference, to prepare such an indispensable volume?

Before next January is a good time to subscribe.

## The Economy of the Methodist Episcopal Church.

Notes of an address by Bishop Simpson before the Boston Methodist Preachers' Meeting, Oct. 22, 1877.

Bishop Simpson, on being introduced, said he did not propose to speak of changes which might be made in our economy, but should confine his remarks to the Church as it is, and to the best method of working it in its present form.

Our Church is connectional, not congregational. In this respect it differs from the predominant Church in New England. There is a tendency everywhere for the Churches to take the form of the predominant Church in their section. In New England, Methodism draws many of its converts from those educated under other denominational influences. There is, therefore, a natural tendency to modify our form in the direction of Congregationalism. Wesley's idea was to make Methodism connectional. His first effort in this direction made in Cornwall, failed. Then he established the Conference, and the connectional bond was formed around that. When he saw the success of this effort, he triumphantly said that now Methodism would stand.

In union there is strength. The Congregationalists are groping after connectionalism. This is seen in their National Council now in session. They desire to unite in some way so as to strengthen their body and extend its influence.

We influence them; they influence us. Hence, in cities especially, we become unconsciously somewhat congregationalized. We should study how to combine so as to help each other.

Methodism is not prelatical, or hierarchical. With us authority comes out of the Church. With the Romantics power comes down from above. Our episcopacy sprung out of the Church. The English Church is somewhat different from the Romantics. With the former the Queen is the head; the Episcopacy is intermediate between the English Church and ours. They have no centralized head. Their Bishops are not general, but diocesan, yet all are under the control of the National Council. The Reformed Episcopal Church is nearly like ours; their Bishops are general. They differ from us, however, in two respects: 1. Their ministers are not itinerant. 2. They have a kind of apostolic succession, though they set no value upon this except to oppose the old Church. The speaker and others assisted in the ordination of Bishop Nicholson. This was done as a public proclamation of their position; yet they are in circumstances to avail themselves of any supposed advantages of the succession. The Presbyterian body is compact and connectional; yet they find it very difficult to make ministerial exchanges. Their method consumes too much time. A prominent Presbyterian said to Bishop Simpson, "We must look to Methodism to combat Romanism. You can utilize almost every form of power. You set your local preachers and exhorters and your women at work, and you can thus control

the masses. You have got to lead in the contest against Rome." The Protestant Episcopal Church has our compactness yet not our flexibility. They are groping after this and trying to realize it in the formation of brotherhoods. They need the idea of our fathers — a great, compact, yet flexible, body, moving together against all opposition.

Our Church is remarkably organized for this purpose. Take for illustration the South India Conference, just organized. They have the same discipline and order there as we have here. But how is it carried out? The General Conference, on Evanston, is entitled

a complete reproduction of the year's work and of the important discussions and incidents of the annual meeting, and is rendered more useful by the excellent map contributed by Mrs. Dr. W. B. Davis.

The Department of the Interior issues matter of almost too much permanent value to be sent out in paper covers, in a pamphlet containing the International Conference on Education held at Philadelphia, July 17 and 18, during the International Exhibition. This discussion was sustained by leading educators from Canada, England, Brazil and Sweden, as well as by representatives from various States of the Union. The debates are chiefly devoted to the various kinds of schools, their organization and discipline, and all are of suggestion and valuable statistics and facts.

We are under obligation to the secretary for a copy of the Minutes of the twenty-fifth session of the California Annual Conference, which occurred last month (Sept.). It is a full and satisfactory document. No denomination has a better or more reliable set of statistical tables than the M. E. Church, both as to its local and general interest; not omitting its probationers!

Amherst College makes a rich and valuable, partly sad and mournful, contribution to pamphlet literature, meriting preservation. We have the interesting and eloquent addresses of Rev. Daniel W. Poor and Prof. W. C. Esty at the late annual alumni meeting, commemorative of Prof. Ebenezer S. Scoll, and the admirable biographical and historical discourse of Prof. W. S. Tyler in commemoration of the late President Stearns, which was delivered in the college church, June 26, 1877.

Last, and of chief value, we receive, what we have hoped might be published and widely circulated, the strong, many, eloquent and much-criticised development of the Relation of Learning to Religion, which formed the late inaugural address of President J. H. Seelye, both receives honor from its present occupant, and also bestows it. These pamphlets are published by Clark W. Bryan & Co., Springfield, Mass.

It is often said that Mr. Moller's sermons are the most effective forms of public solicitation for the support of his institutions. To this he happily responds, that during the two years and more of his severest trial, when all the time, he and his orphans lived literally from hand to mouth, when they knew not at breakfast time from whence dinner would come, he said to his assistants, "Now, our only appeal shall be unto God, lest it be said our faith has failed." So he made no report at all, but they all gave themselves to earnest prayer, and in all their straits were never prayerless. When at the end of two and a half years, abundance began to pour in, then he reported again to heartfelt thankfulness to the glory of God. He also archly remarked that the reports of all other institutions are published at great expense, and all are filled with complaints of lack of money, and that people do not read them. "My reports are in great demand, although they are sold; they always show a balance in favor of the institution, and are read as a comfort by the poor people of God, in the hours of trial and distress."

Rev. W. H. Boole for eight years has been the responsible manager of a very interesting and useful evangelizing and reforming institution on Water Street, one of the most forbidding portions, morally, of New York city. It was established in Kit Burns' noted "rat trap," a drinking, gambling, dancing and rioting saloon, which Mr. Boole converted into a house of reformation and daily praise and prayer. Many of the most abandoned of both sexes were happily converted here, the devil driven out of them, and clothed in their right minds, they became not only decent and wholesome men and women, but some of them quite successful evangelists among their forsaken fellows. The institution was conducted on the principle of Moller's and Dr. Cullis' experiments. Mr. Boole has made very interesting reports, and written touching reports, setting forth the work done, and the marvels of divine intercession for its support. His removal to Meriden, Conn., as a Methodist pastor, rendered it impossible for him to retain the personal supervision of the work, and as he could find no association or individual willing to assume its responsibility, he was reluctantly compelled to surrender the property to the parties from whom he purchased it. The good work, however, is still to go on, in a measure. The missionary employed there of late, Mr. Francis Prival, having rented the building, proposes to continue its various services, and it may still be a fertile and fruitfully oasis in a desert of worldliness and vice. Mr. Boole's connection with it has entirely ceased. In the *Christian Advocate* he gives a very interesting résumé of his work, and makes his adieu to the scene of many grateful recollections.

A circular issued by the international committee of the Y. M. C. Associations, inviting the co-operation of all Christian people in the observance of their approaching week of prayer (Nov. 11-17), contains some remarkable statements relative to the growth of this vigorous and well-organized instrumentalities. There are now, it appears, over one thousand associations in this country, and about as many on the other side of the Atlantic. Over a hundred societies have reported in the South, whereas hardly a dozen existed a few years ago. The work of the Association is being extended among the 30,000 young men in our colleges and schools, as also among the 800,000 employed along the 80,000 miles of railroad in this country. The constant accumulation of property in buildings, libraries, etc., is another noteworthy feature, for the eight societies own buildings valued at over two millions of dollars. Never was this great organization in a better condition for large usefulness than now. Its agencies are multiplying in every direction, and no opportunity for religious effort is neglected. The interest is kept alive among its members by meetings and conventions, and practical plans and labors. The appeal of the international committees for a concert of prayer among the Churches at the time above noted, will, we hope, be gladly welcomed and acted upon.

We have read with pleasure the able and practical report of the commissioners appointed last year by Mayor Cobb — at the head of whom was Dr. M. C. Moller, and associated with him were the well-known and accomplished physician, Dr. G. C. Shattock, and John E. Tyler, esq., — to consider the treatment of persons committed for drunkenness to our public institutions. The commissioners availed themselves of the results of many years' trial in institutions for the cure of inebriates, as well as examined carefully the worst effects of the present condition of sentenced drunkards in penal institutions. They find that the present course simply exaggerates and perpetuates the vice. There is no hope of reform for those put forth in their behalf. Sentences are short, and must be constantly repeated, until the helpless victim dies. The drunkard, however, can be reformed, but time must be taken. Instead of short, limited sentences, discretion

ary periods, subject to the sanitary and moral condition of the subject, must be allowed. We trust that the report will be published in a pamphlet, and be circulated among our thoughtful citizens.

The name of Dr. William Hunter, who died very suddenly at Cleveland, O., on the 18th ult., is associated, in the minds of many of our readers, only with the inspiring hymns which he has contributed, from time to time, to our social worship. It is not so generally known in this region that he had long and faithfully served the Church in conspicuous positions of usefulness.

He was elected editor of the *Pittsburgh Christian Advocate* (then called the *Pittsburgh Conference Journal*) in 1838, and held the office till 1840. In 1844 he was re-elected, continuing his service until 1852. In 1855 he was chosen professor of Hebrew and Biblical Literature in Allegheny College, Pa., where he remained for sixteen years. In 1873 he was again called to the editorship of the *Pittsburgh Christian Advocate*, and the heavily-shaded column-rules in the last issue of that paper, and its generous tribute to the worth and faithfulness of its former chief, attest the sense of loss which it shares with the community in his decease. At the time of his death, Dr. H. had recently been appointed by the Ohio Conference Presiding Elder of the Cleveland district.

Our Congregational brethren, just returned from the meeting of their National Convention at Detroit, speak with much pleasure of the impressions made by the delegates to their body appointed by the Bishop from our Church, Rev. J. F. Hurst, D. D. of Drew Seminary. His modesty and equal dignity of bearing, his catholic and devout spirit, his marked thoughtfulness and breadth of view, with the pleasant humor that gave vivacity and interest to the whole, won for him a ready hearing and a warm response. In his address, which was published in last week's *Christian Advocate*, and which strikes us as a model of its kind, to the work accomplished in the Congregational Church in the century and a half between the dropping of the weary Mayflower's anchor in 1620 and the first Methodist prayer-meeting in a salt-lot in New York, alludes pleasantly to the "nursery wrangler" in the early history; discovers a common origin in the Reformed Church which, "with Geneva as its source, followed the flow of the Rhine, dropped its young men at Heidelberg, for theological discipline, stayed in Holland, while the Chancery, and stopped not until it reached the misty Hebrides," ascribes to Philip Doddridge "our first outline for theological study" and claims George Whitefield as "the one who represented both our Churches." "We only lost you to him," said the Doctor, "or, rather, you espoused his theology, but we owned him when in the pupit." The address was warmly fraternal throughout.

The *New Englander* after the current year will cease to be a quarterly. The publisher announces that the demand for full and prompt discussions of urgent questions affecting theology and religion, has caused them to issue the magazine, after this year, as a bi-monthly. The October number, the last of the quarterly series, contains eight valuable papers, besides the notices of new books. The titles of some of the articles of more general interest are, "Uncognized Forces in Political Economy," by J. B. Clark, of Minneapolis; "What Constitutes Successful Teaching in Colleges," by Professor S. Cooper, of Rutgers College; "John Stuart Mill," by Lyle Adams, and "Some New York Custom-house Investigations," by Rev. L. M. Dorman, of New York city.

The prospect for the approaching Old South fair, which is to be opened on December 31, is very encouraging. Entertainments are being held in the suburban towns, the proceeds of which are to be devoted to this object. Mrs. Vinton, the confectioner, and the celebrated Maillard of New York, will assist by contributions and otherwise, to make the fair a success. Professor William Everett is preparing a brief history of the Old South, the sales of which will aid in its preservation.

The next issue of the *New American Review* promises to be one of special interest. Secretary Sherman, ex-Secretary McCulloch, and others, will give their views in regard to the resumption of specie payments in it. It will be issued in a few days. It is reported that this characteristic Boston institution is to be removed to New York next year, and to be under the charge of Appleton & Co. Will it lose any of its Boston flavor in becoming somewhat international?

The notable articles in the October number of the *Bibliotheca Sacra* are: "The Difficulties of the Concept of God," by Rev. George T. Ladd; "Atonement," by Professor John Morgan; "President Fink's System of Theology in its Relations to the so-called New England Theology," by George F. Wright, and an account of the theological systems of Germany. Rev. S. Merrill contributes a paper on the identification of Succoth and Penuel, which is one of the fruits of his exploration of Palestine.

At the earnest request of many of the clergy and laity, Rev. George Moller, of Bristol, England, will give an account of his orphan work, and the Scriptural Knowledge institution of which he was the founder, and has been the director for nearly forty-four years, at Clarendon St. Baptist church, Thursday evening, Nov. 1st, at 7.30. On Friday evening, at 7.30, he will preach in the Park Street church. The public are cordially invited.

We are under obligations to one of the secretaries of the late General Convention of the Protestant E. Church, for a copy of the excellent and impressive discourse delivered before it, by Bishop Williams, of Connecticut, upon the Ministry of the Church to Human Wants. It is an inspiring tract for general circulation.

Scribner, Armstrong & Co. issue the stories of Frances Hodgson Burnett, which attracted so much attention, as published in their *Monthly* and in *Lippincott's*, in the form of a handsome little volume — a small quarto of 270 pp. Price \$1.25. The book bears the name of the first story, *Surely Tim, and Other Stories*. Miss Burnett ranks among the first of our lady periodical writers.

Rev. S. B. Sweetser, the popular pastor of the M. E. Church, Webster, Mass., is preparing to deliver lectures on Moral and Temperance lectures in Worcester county the present winter. His lectures have found great acceptance heretofore, in some cases nearly exaggerated and perpetuated the vice. There is no hope of reform for those put forth in their behalf. Sentences are short, and must be constantly repeated, until the helpless victim dies. The drunkard, however, can be reformed, but time must be taken. Instead of short, limited sentences, discretion

is to be exercised, subject to the sanitary and moral condition of the subject, must be allowed. We trust that the report will be published in a pamphlet, and be circulated among our thoughtful citizens.

The name of Dr. William Hunter, who died very suddenly at Cleveland, O., on the 18th ult., is associated, in the minds of many of our readers, only with the inspiring hymns which he has contributed, from time to time, to our social worship. It is not so generally known in this region that he had long and faithfully served the Church in conspicuous positions of usefulness.

He was elected editor of the *Pittsburgh Christian Advocate* (then called the *Pittsburgh Conference Journal*) in 1838, and held the office till 1840. In 1844 he was re-elected, continuing his service until 1852. In 1855 he was chosen professor of Hebrew and Biblical Literature in Allegheny College, Pa., where he remained for sixteen years. In 1873 he was again called to the editorship of the *Pittsburgh Christian Advocate*, and the heavily-shaded column-rules in the last issue of that paper, and its generous tribute to the worth and faithfulness of its former chief, attest the sense of loss which it shares with the community in his decease. At the time of his death, Dr. H. had recently been appointed by the Ohio Conference Presiding Elder of the Cleveland district.

Next Monday the meeting will be public, and Rev. Samuel Jackson, of Newton, will read an essay upon the inspiration of the Scriptures.

Rev. Philip Krohn, pastor of the Hudson Avenue M. E. Church, Albany, on an exchange with Rev. R. R. Merrell, preached last Sabbath with great acceptance in Grace church, Temple Street. Brother Krohn is one of the most popular and promising young ministers of Troy Conference. He is of New England birth, and is a rich contribution to our sister Conference.

Rev. Eliot Foster, author of the Cyclopedias of Prose and Poetical Illustrations, has removed to Middletown, Conn., and occupies the residence of Dr. John Weston, 6 College Place, where all correspondents should address him.

We are glad to say that many of our brethren are making commendable efforts to extend the circulation of the *HERALD*. From a small charge in the country the pastor sends six new names, and says, "There are more to come." Another sends a larger number, and says, "Though you have a good list on this charge, I intend to double it." Encouraging reports have come to us from many other localities. If every stationed minister would now give a little special attention to ZION'S *HERALD*, no doubt a large list of new names would be forwarded to us. Why not make the effort? The people need the paper, and we are anxious that every Methodist in New England should read it.

**NOTES FROM THE CHURCHES.**

**MASSACHUSETTS.**

*Ye Olden Time Social.* — The ladies of the Church Street Society, Boston, hold their farewell social in the old building, on Friday evening, Nov. 2. A pleasant entertainment was held at the old building in Grace church, Temple Street. Brother Krohn is one of the most popular and promising young ministers of Troy Conference. He is of New England birth, and is a rich contribution to our sister Conference.

**NEW YORK.**

*Boston — Egerton Square.* — Three brothers, Revs. Fletcher, Frederick and John Pickles, occupied the pupits of the Egerton Square and Winthrop, M. E. Churches, on Sunday last. So unusual and delightful an occurrence gave great pleasure to these sons of a most devoted and earnest Wesleyan minister, who recently was called to his reward, and to the congregations who with great interest listened to their discourses. Rev. C. B. Pitblado, of Manchester, N. H., delivered the first lecture of the course at Egerton Square, on Friday night, Nov. 21. Subject — "Love, and Love Letters."

*Springfield.* — Since the vacation of the young people of State Street Church, Springfield, have organized a society for their own improvement and for Church work. The new society already has more than eighty members, and has successfully inaugurated a course of popular lectures. The opening lecture was given Wednesday, Oct. 23, by Dr. A. A. Willits, on "Sunshine." Dr. Tiffany, Prof. S. R. Kelley, Rev. R. R. Merrell, and John B. Gough, are in the course. Dr. Willits, in his lecture, defined happiness as the "art of drawing good out of whatever happens," and advised his audience to cultivate contentment, and discard fancied ills. He is a pleasing speaker, and the lecture had numerous eloquent passages. The audience was unexpectedly large.

*Webster.* — The M. E. Church in this place celebrated the forty-ninth anniversary of its organization, a few Sabbaths since. The exercises consisted of recitations and singing by the school, and addresses by Father Spaulding, of Worcester, the pastor, Rev. S. B. Sweetser, and the superintendent.

A pleasing interruption of the programme, was the presentation of a handsome steel engraving of "The Pilgrim Exiles," handsomely framed, to the superintendent, Brother C. C. Corbin. This school is large and flourishing, having an unusual number of adults among its membership, and is blessed with one of the best superintendents of our connection, entered now upon the seventeenth year of his active service.

*New Sharon.* — Sabbath, Oct. 14th, was a remarkably interesting day in the M. E. Church at this place. In the morning Rev. Mr. Murphy, the pastor, baptized twelve adult candidates by immersion in the Sandy River. He was a love-feast in which the old soldiers' hearts were cheered by the voices of the young volunteers. At 4 o'clock prayer-meeting two new ones expressed a purpose to live for Christ, and one of returning from a far country to the place of an obedient child.

The Ladies' Aid Society gave a "harvest supper" Oct. 15, for the benefit of the pastor. It was an enjoyable occasion, as well as a profitable one for the Church. The receipts were \$57.37 net.

*New Sharon.* — The new M. E. Church at Goffstown Centre, whose cornerstone was laid Oct. 13th, will be a structure 30 by 50 feet. Attached to the rear end will be a vestry 16 by 33 feet. It is hoped that by great success the cost may not much exceed \$2,000. Cash subscriptions to the amount of \$1,000 have already been made, and about two hundred days' work has been pledged. Donations from any quarter would be thankfully received. Efforts will be made to have the church ready for dedication by Jan. 1st.

Rev. Jacob Spaulding, the laborious and successful pastor of the M. E. Church at Londonderry, who is now in the midst of his third year, was the recipient of a donation visit from his parishioners Oct. 11th. The gathering took place at the town-house, and a large number were present. The services were well conducted and the collection was placed in the hands of the pastor.

The wife of Rev. L. Howard, one of the old members of the N. H. Conference, entered into rest at her home in Contoocook, Oct. 21st, aged 73 years. Her sickness, which was most distressing, was borne with beautiful Christian patience and resignation. She will be mourned by a large circle of friends. She leaves two sons and a daughter. In June, 1876, Mr. Howard and his wife celebrated their golden wedding. Mr. Howard has long been one of the strongest men of the Conference. Latterly his relation has been supernumerary, and he has resided at Contoocook.

George Quint, an old and esteemed citizen of Dover, died suddenly, Oct. 22, in his 75th year. He was a deacon of the First Parish Church, and an earnest Christian worker. His sweet Christian spirit will be missed in our church.

Mr. Otis Hood, of Turner, died on Saturday evening, Oct. 21st, aged 73 years. He was a good citizen and very generally respected. He was a member of the Conference.

Rev. J. A. Berry, esq., a prominent shoe manufacturer and successful business man of North Auburn, died October 22d. Mr. B. will be much missed in business circles.

Snow to the depth of three to four inches will sweep over Truro hills, a full choir that deserved excellent music, and an appreciative congregation, attended the quarterly meeting services at Truro. It was quite an agreeable surprise to the Presiding Elder to find so many willing to leave their comfortable homes and endure the piercing wind, to meet in the house of the Lord.

Brother Hall, of West Dennis, has been obliged to suspend all mental effort. To secure perfect rest from the care of his body, he takes a trip to the West Indies. He is greatly beloved by his people, who supply the pulpit in his absence.

Miss Alice Blaine, a daughter of Senator Blaine, of Augusta, a few days since while handling a toy pistol was seriously wounded by its premature explosion. The miniature ball entered the head of the young lady, where it still remains. It is hoped that she will recover.

The first division of the freshman class of Bates College gave their prize declaration in the college chapel, October 19th. One young lady was among the speakers.

**FALL RIVER DISTRICT MINISTERIAL ASSOCIATION.**

This association met with the Church at Duxbury, October 15 and 16. A large number of preachers were present, especially when we consider the fact that the place of meeting was at a remote point of the district.

The literary exercises were in accordance with the published programme, and were of a high order of excellence. Rev.

E. M. Taylor, of South Braintree, had the undivided attention of his hearers while he preached from Ecclesiastes, 10, at the opening of the meeting on Monday evening.

On Tuesday, Rev. E. McChesney, of Taunton, read a paper on the "Origin of the Idea of God in the Human Soul." Rev. D. A. Jordan, of Brookton, gave a review of Thompson's "Papacy and the Civil Power." Rev. C. S. Nutter, of Berkley, read an essay on the "Unity of the Church of God." Rev. J. H. Allen, of Marshfield, presented an essay on the "Call to Life." These papers were all carefully written, and evinced a great degree of fidelity and research in their preparation.

Their reading elicited the close attention and deep interest of the audience, and were each followed by discussions that were instructive, entertaining and spicy.

In the evening a temperance meeting was held, at which Rev. D. R. Randall's paper on "How to draw the Masses into our Churches" was ably discussed. The inevitable Presiding Eldership question took considerable time of the association, and, of course, only helped to minimize our Church, in her officiary, in the eyes of strangers. The question of approving the two-district arrangement for our Conference was laid on the table.

Brother Freeman's article on "Future Punishment" and Brother Randall's on "How to draw the Masses into our Churches" were ably discussed. The inevitable Presiding Eldership question took considerable time of the association, and, of course, only helped to minimize our Church, in her officiary, in the eyes of strangers.

The subject of Methodism and temperance, on which Rev. O. M. Cousins read a carefully-prepared paper, criticising somewhat the legislation of the Church on this subject, provoked considerable and animated discussion, in which Rev. D. B. Randall, who is foremost among us on this question, of course took prominent part. Temperance is always a live subject among Maine Methodists.

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## THE SUNDAY SCHOOL.

Fourth Quarter.

Sunday, November 11.

Lesson VI. *Acts xxvi. 10-30.*

BY REV. W. E. HUNTINGTON.

For two long years Paul was held captive in Caesarea. Festus, of whom little is known, became procurator in place of Felix, and upon his advent to the government of the province, the Jews tried to make him an ally in the destruction of Paul and his work. During his first official visit to Jerusalem, the Jews pressed upon Festus their blood-thirsty demand that Paul should be again summoned to Jerusalem. He evidently understood their secret plot—which was, to assassinate the apostle while *en route*, if he should be sent to Jerusalem—and replied that Paul was to remain in prison at Caesarea; if they had any charges to prove against him they could appear before the court in Caesarea. The Jews sent accusers back with Festus and another trial was held. When Festus, for the sake of ingratiating himself with the Jews, asked Paul if he was willing to be tried before the Sanhedrin in Jerusalem, the apostle falls back upon his rights as a Roman citizen, and conscious of no offense against the Jewish faith or law, he refused to be harassed by a “tribunal of unscrupulous and blood-thirsty ecclesiastics whose vociferous cries for his death had scarcely subsided,” and says, “I appeal unto Caesar.” He preferred to risk his cause with the imperial judgment at Rome, rather than rush into the fatal trap set by the Jewish Sanhedrin. This power of appeal was ensured to Roman citizens by the Valerian law, then was suspended by the Decemviri, but solemnly re-established after their deposition, when it was decreed that it should be unlawful to make any magistrate from whom there did not lie an appeal. Festus must allow this appeal of Paul’s, and king Agrippa, who was visiting Festus shortly after, having heard of the apostle’s case, desired to see him before he was sent to Rome. Our lesson is an extract from Paul’s remarkable address before the king.

Agrippa was a great grandson of Herod the Great, and Drusilla’s brother. On the death of his uncle Herod, he was made king of the northern principalities of Chalcis. Claudius and Nero both added to this dominion other cities and provinces. He died at fifty-one years.

I stand and am judged for the hope of the promise, etc. I am not a criminal. No charge against my correct citizenship can be proved. All attempts at this have been futile. But because I believe in the promise which is as old as our Jewish Scriptures, and have hope in that promise, I am brought to trial.

Paul’s astute power of fitting his argument to the occasion, always appears in the addresses recorded. He does not bring forward, in the presence of Agrippa, any reference to Christ that would be offensive to him as a temporal ruler. He speaks of the “hope of the promise,” which Agrippa would understand as referring to the faith which the apostle preached. He disallows all reason for Jewish hatred, as he declares that “our fathers,” the ancient Jews, had been inspired with the same hope, into which he had entered as a Christian, and had been fulfilled in Christ. “The single point of difference between him and his countrymen and the one cause of their virulence against him, being that his hope had found rest in One already come, while theirs still pointed to the future.”

Unto which promise our twelve tribes . . . hope to come. They were scattered throughout the world; and yet everywhere they maintained the same worship, rested upon the same promises, looked to the future from one hope, with the ineradicable belief that this hope would some day be fulfilled. For the sake of this hope, that is, for his view of its fulfillment in Jesus Christ, he is now maligned and accused by his brethren, the Jews.

Why should it be thought a thing incredible by you? etc. The resurrection of Christ was, in Paul’s preaching, a central truth. It was a well-attested fact. The only way for skeptics to oppose that fact was to plant themselves upon the incredibility of such an event. Paul therefore puts this question: If you believe at all in God as an omnipotent Spirit, why should you say it is impossible for Him to raise the dead? He simply asks this question, leaving them to answer in their own minds whether they would draw such limitations upon God as would exclude the resurrection.

I verily thought . . . I ought to do many things, etc. He relates again the story of his own hot zeal against the Church of Christ. He had been as decided an enemy as any, to the followers of Christ, but his hatred was from conscience. He had been as bad as any of the Pharisees who now sought his life, in outward acts.

Being exceedingly mad against them, etc. He was commissioned to his deadly work by the chief priests; he imprisoned the saints; he cast his vote for their death; he made violent raids upon the synagogues where Christians gathered; he drove them to such despair that they blasphemed. Paul confesses the worst sins of his life. He knew that the old nature that was capable of such crimes was now dead, and he was a new creature in Christ Jesus.

As I went to Damasus with authority, Plunging along his course of utter intolerance, the whole torrent-like current of his life rushing against the cause of Christ, Saul seems an unlikely case for conversion.

We despair of sinners too easily. Do they seem set like a turbulent stream towards a fatal plunge? There is the example of this swift-riding persecutor. He was checked

and saved. “All things are possible” in the conversion of man since that scene on the Damascus road.

I saw in the way a light from heaven. This was the phenomenon. It is an analogue of the fact of conversion in the case of all who are saved from sin. Right in our way, while we are going wrong, light comes. It is supernatural illumination. The sun, science, philosophy, all sources of wisdom, look pale in comparison. It is from heaven, it floods us. It follows us. It reveals to us the Lord our Saviour.

When we were all fallen to the earth, etc. Prostrate in the dust, the whole company felt the overawing majesty of Him whom they could not see, hidden as He was by garments of dazzling glory.

I heard a voice speaking unto me—a voice of reproof, which pierced his conscience. This voice revealed the Person. Paul in some way recognized his Master, though he had never followed Him while on earth.

It is hard for thee to kick against the goads. This persecution is wounding your own soul. Hard it is to drive madly against the sharpness of My truth, which is keener than a two-edged sword. Why persecute Me? It is no less a person than your Lord that you are fighting against.

Who art thou, Lord?—the question itself revealing his knowledge of Him who was speaking from the skies. It is a question of bewilderment. He wants to be assured that it is really Jesus who speaks.

I am Jesus whom thou persecute. Paul’s sins were shown to him by his Lord as not merely outrages upon the followers of Jesus, but as offenses against Himself. All sin is against God. Injury falls upon the sinner and upon his fellow-men, but the sin is chiefly against God, whose law is violated.

Rise, and stand upon thy feet! God does not require that penitence shall be protracted torture. The prodigal found it to be the moment of deepest sorrow, but also the moment in which the grand reversal was born—“I will arise.”

The Lord wants men on their feet, after their knees have touched the altar reverently, and their hearts have been bathed in the cleansing waters of contrition.

I have appeared unto thee for this purpose, etc. God has a design for all His creatures. Paul had not been doing God’s will. Life, to him, had been so far a failure. A new purpose was now to be planted in his soul—God’s purpose. The persecutor was so changed as to become a preacher. His life and service were henceforth to be for Christ and His truth. He was to witness, both to the remarkable event of his conversion, and also to the faith which was to be constantly increased and made clear in his own heart.

Delivering them from the people, etc.—giving Paul an assurance that he would be safe among the dangers from false brethren and from Gentiles, until his work should be accomplished.

To open their eyes. Faith is vision. Blindness of heart is the reason for unbelief and sin. His mission was to restore sight to the spiritually sightless, by the preaching of Christ’s miraculous Gospel.

From darkness to light, etc. Light had come into the world. Paul had now seen it. His whole business was to turn others to the same source from whence came his own illumination.

From Satan’s dark kingdom to the bright realm of God’s truth, men were to be led by the apostle sent to the Gentiles.

By faith that is in me. He felt responsible that his faith should be a working power efficient in the conversion of others. Their forgiveness and the heavenly inheritance that they should receive, were in a measure dependent upon his faith. What a legacy has the apostle’s faith been to the world!

I was not disobedient to the heavenly vision. It was of divine authority. He understood its meaning. Conscience was enlightened. Obedience was the only law by which he could peace. He had been fully convinced that his past life had been wrong. A new work was revealed to him. He proceeded to do it. Paul does not speak, in verse 20, of his stay in Arabia; but even there, we must believe, he was busy in his Lord’s service.

ZION’S HERALD QUESTIONS.

From the Notes.

Berian Lesson Series, November 11.

1. Give an account of Paul’s experiences under the rule of Festus.

2. Who was Agrippa?

3. Why did Paul appeal to Caesar?

4. Was Paul right in making his own religious experiences the staple of his argument?

5. What was the “vision,” and how did Paul show his obedience?

WHAT THINK YE OF CHRIST?

BY REV. SAMUEL CUTLER.

SECOND PAPER.

In a previous article, we have noticed the views set forth in a recent publication, with the above title, on the inspiration of the Bible. These were introductory to what purported to be the main design of the book, viz: a discussion of the nature and person of our Lord Jesus Christ. Denying the plenary or miraculous inspiration of the Bible, on page 44, the writer says:

“Now let us see what this Book tells us about Christ. Whether it be authority or not, nothing else is authority. Whatever we know of Christ we learn

from this Book, and Christ is the burden of the Book. The testimony of Jesus is the spirit of prophecy.”

On pages 45, 46, we read: “It is to be noticed, first, that the two Evangelists who give an account of his birth and of his family agree in calling him the Son of God in a marked and mysterious sense. But excepting this I find in the first three gospels no intimation that Christ was God.” On page 47, the author says: “But these three gospels, while not teaching the Deity of Christ, do teach his divinity.” On pages 53, 54, we read: “With John we breathe a different atmosphere. The earlier writers were simple reporters. . . . John goes back to the beginning of all things, up into the heaven of heavens. John declares that this Word which was made flesh and dwelt among us, and whose glory we had beheld, was the same Word which had made the worlds, which was in the beginning with God, which indeed was God.”

Still through several pages the writer argues that Jesus is not God, but a messenger of love and salvation from the Father; culminating in the assertion (page 71) that “God the Father is alone called God.” “Never is Jesus Christ called God.” To support this claim, reference is made to 1 Cor. viii, 6, and 1 Tim. ii, 5, and the conclusion is, that, “If Paul has authority, he surely represents the Father alone as the one supreme God” (page 72). A very strange conclusion, as it seems to us, in view of the premise, in view of texts subsequently quoted, and especially in view of passages to which we would call attention.

Now, on the authority of the Bible, we agree with the writer that the Son was the Son of Man, and also the Son of God. Our Lord himself lays great stress upon the former, and prophets and apostles upon the latter, and on the same authority we believe in the Deity of our Lord Jesus Christ, “the only begotten Son of God,” “conceived by the Holy Ghost, and born of the virgin Mary.” We think the human mind is incapable of comprehending God under any human theory, for the finite cannot comprehend the Infinite (see page 105), and therefore if the Bible call Jesus Christ, God, and the Holy Ghost, God, then although there is but one God, we believe that God has thus manifested Himself to man.

The question at issue is, Does the Bible call Jesus Christ, God? On pages 81, 82, of the book we are noticing, the writer quotes from the first chapter of the Epistle to the Hebrews, verses one to six inclusive, and verse ten, which speak of the Sonship of Christ; but the eighth verse, which proclaims his Godhead, is omitted. It reads: “Unto the Son, He (God) saith, ‘Thy throne, O God, is forever and ever!’” (See also Psalm xlv, 6, 7.)

Some nine hundred years before the advent of Jesus Christ, Isaiah, prophesying of His birth and kingdom, says (ix, 6): “For unto us a child is born, unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace.” A most wonderful prophecy, and if it does not declare the Deity of Jesus Christ, the God-man, the interpretation of the historic Church is at fault. And so, with the voice of the Church, and the version of the poet, we believe that,

Jesus is God! There never was

A time when He was not;

Boundless, eternal, merciful,

The Word the Sire begot!

Backward our thoughts through ages stretch—

For there two eternities,

And both alike are His.”

Matthew (i, 23), in recording the miraculous conception and birth of Jesus, says: “Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet (Isaiah viii, 14), saying, ‘Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which, being interpreted, is God with us.’” Dr. Barnes says: “Matthew doubtless understands it as denoting that the Messiah was really ‘God with us,’ or that the divine nature was united with the human.”

In the Epistle to the Romans (ix, 5), Paul, with reference to the Jews, writes: “Whose are the fathers, and whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen!” See also 1 Tim. i, 1; ii, 3; iv, 10, where Jesus Christ is called “God our Saviour,” etc.; 2 Pet. i, 1, in the margin and text we have, “the righteousness of our God, and Saviour Jesus Christ;” 1 John v, 20: “We know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life.”

Without multiplying the Bible evidence of the Deity of the Son of God, it certainly does appear from the text quoted, that He is by these writers “God,” “the true God,” “the mighty God,” “the everlasting Father,” “Emmanuel,” “God with us.” And therefore the conclusions of the writer, based, it would seem, upon the statement (page 71), “Never is Jesus Christ called God,” are entirely opposed to the fact.

Let us, then, take the Bible as our authority in searching after God. But let us take the whole Bible. No Scripture is of private interpretation. The Bible must be explained by the Bible if we would know its meaning; and if it is written, “Jesus Christ is the true God,” and the Holy Ghost is called God (Acts v, 3, 4), and the attributes of God are applied to the Father, and

to the Son, and to the Holy Ghost, oh let us not, in our prejudice, or our pride of intellect, set up the conclusions of our own reason against the inspired Record!

## The Family.

## TENT-MEETING.

BY LUCY MORRIS CHAFFEE.

September 21, 1877.

A day of the long-drawn summer—  
The tent on the still village street,  
Where the tread of each quiet in-comer  
falls soft on the grass at his feet.

The bush of expectancy broken  
In song; then the Book and the prayer;  
Good words of glad welcome are spoken,  
Of hope, invitation and cheer.

And now comes the text and the preaching;

The note is God’s wonderful love,  
All height and all depth overranging,

Such as only could come from above.

The hours are abundant in blessing;

The words of the preacher inspire;

And believe their Saviour confessing

True conversion is in prayer;

Tell all hearts of petitioning biding,

The joy of salvation upspringing,

And gently the Spirit descending

Its halloing baptism brings.

September 22.

Again are God’s people united

To worship and praise Him and pray,

And coming to the Saviour to-day.

How earnest the tones of the preacher!

How rapidly arguments flow

Beneath the rebuke of the Teacher,

“Ye shall not come into Me” now!

Oh, strong, irrepressible pleading!

Oh, fervent, importunate prayer!

His faithful ambassador pleading,

Come, lost one, to Jesus repair!

Ab! who, whom the Lord hath forgiven,

Shall sit at his ease in the way

Between men and the kingdom of heaven,

If any should seek it to-day?

September 23.

Let every one join in the chorus

Of praise to the Lord that is due

For the heart-cheering hope set before us,

And God-gives victory now.

How truly the Saviour, God gave us—

The Lamb, the High Priest, and the Way,

To the utmost bold to save us,

Is preached and exalted to-day!

So faithfully now He is offered,

Dear, lingering sinner, to the,

So patiently mercy is proffered,

On, heed the kind “Come unto Me.”



